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SOME

ACCOUNT

OF THE

LIFE AND RELIGIOUS LABOURS

OF

SARAH GRUBB.

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WITH AN

APPENDIX,

CONTAINING

AN ACCOUNT OF ACKWORTH SCHOOL,

REMARKS ON CHRISTIAN DISCIPLINE,

AND

EXTRACTS FROM HER LETTERS.

Gather up the fragments that remain,
that nothing be loſt. *John*, vi. 12.

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MVSEVM
BRITAN
NICVM

INTRODUCTION.

AS few lives have exhibited a more pure example of piety and virtue, than that which is ſet forth in the enſuing pages, it has been thought right to bring it forward to general notice; under a hope, that an account of this humble, ſelf-denying, and dedicated ſervant, will prove the means of inſtructing others; and of ſtrengthening their faith in the efficacy of that Divine Principle, "which wrought all her works in her."

It will be proper to inform the reader, that the materials from which this work is compoſed, conſiſt of journals written by herſelf of her travels through Scotland, Ireland, and ſome of the weſtern counties in England, and of a conſiderable number of letters to ſome of her intimate friends. From theſe laſt have been extracted ſuch parts, as were deſcriptive of her other labours and travels, or likely to be of publick uſe. A connexion of the different events and circumſtances, has been made throughout, by ſhort narratives or explanations; but great care has been taken to preſerve, as much as could be, her own words and arrangements.

Thoſe extracts of letters which do not appear to have a peculiar connexion with the narrative, and which could not have been regularly introduced there, have been collected together, and are, nearly in the order of time, inſerted in the Appendix. The importance of their ſubjects, and their inſtructive tendency, it is apprehended, will render them an acceptable addition to the other part of the work.

Although, from the time of her engagement in the miniſtry, ſhe was greatly dedicated, and much employed in various religious ſervices during the remainder of her days; yet, for want of materials left by herſelf, an account of many of theſe is omitted in the following work; which it ſeemed proper to confine, almoſt throughout, to ſuch part of her life and labours as could be collected from her own writings.

It may not be improper to obſerve alſo, that this mode of compoſing a narrative, by extracts from letters, will ſometimes be, unavoidably attended with a want of cloſe connexion, and with a degree of repetition: but as this was the only way by which a material part of her labours could be brought into view, it is hoped that theſe circumſtances will not be deemed of much conſequence; and that the deeply inſtructive nature of her literary correſpondence, will ſufficiently warrant its publication.

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THE

LIFE

OF

SARAH GRUBB.

CHAP. I.

Her Education.—Divine Viſitations.—Conflict ariſing from her natural Vivacity, &c.—Solid ſtate of her mind in the early part of life.—Exerciſes about the time of her firſt appearance in the Miniſtry.—Viſit to part of the counties of Weſtmoreland and Cumberland.—Viſit to the Meetings of Cheſhire, and a part of thoſe in Lancaſhire, &c.

SARAH GRUBB, daughter of William and Elizabeth Tuke, was born at York, in Great Britain, 20th of 6th month, in the year 1756.

In her tender years, ſhe was deprived of her mother, who was removed from her by death, before ſhe was five years old: but her father marrying again about the tenth year of her age, this loſs was, from that time, abundantly compenſated by the maternal care and regard of a ſecond mother; of

whoſe tenderneſs, and ſolicitude for her beſt welfare, ſhe has left many grateful and affectionate teſtimonials.

The watchful and religious education with which ſhe was favoured, proved as a hedge round about her, and, under divine care, preſerved her, during that dangerous ſeaſon of life, from the many corruptions and follies that abound in the world, and to which unguarded young people are ſorrowfully expoſed. In the days of her youth, ſhe was often made ſenſible of the goodneſs of her heavenly Father, and her eyes anointed to ſee the emptineſs and deluſion of all worldly enjoyments, and to behold the beauty which there is in the truth; and ſtrong deſires were often raiſed in her mind, that ſhe might be thoroughly refined, and, even at the loſs of every thing elſe, be made to poſſeſs the pearl of great price.

Theſe gracious extenſions of divine regard, met with great oppoſition from the livelineſs of her diſpoſition, and the ſtrength of her natural powers; which occaſioned the ſelf denying meekneſs and ſimplicity of the chriſtian life, to be to her a hard attainment; and many painful ſtruggles ſhe experienced, before ſhe was made willing to yield up every ſacrifice, and to follow her Lord whitherſoever he might be pleaſed to lead.

During the laſt illneſs of that eminent miniſter, John Woolman, ſhe had, at times, the privilege to wait upon and aſſiſt him. His faith and patience, with the ſweet ſavour of his pure ſpirit, made a deep and profitable impreſſion on her mind; exem-

plifying the power and goodneſs of that divine hand, which ſhe felt ſecretly at work in her own heart, calling her to newneſs of life, and holineſs before the Lord. It was to her that this valuable friend, when near the cloſe of life, addreſſed thoſe comfortable expreſſions, which, indeed, may be called a bleſſing: "My child, thou ſeems very kind to me, a poor creature; the Lord will reward thee for it."

A deep ſenſe of the purity of the divine life, and a lively feeling of her own frailties, joined to an earneſt concern that ſhe might become fully purified in heart and life, cauſed great circumſpection and fear, and made her often go mourning on her way. This appears from the following extracts of divers letters to her friends, written in early life, which, in ſome meaſure, ſhow the exerciſe and ſtate of her mind, at that period; and which may be acceptable to the reader, as they ſerve to exhibit the beginnings and gradations of that work, which conſpicuouſly marked the future periods of her life.

1772.——"I feel thy bearing with my weakneſſes, and thy candor in judging of them, which make me the more ready to communicate what I feel. Oh could I tell thee, it would be comfortable! But that which is felt and not underſtood, cannot be deſcribed; and, indeed, I begin to think a ſtate of inſenſibility to what is good, is approaching. I may truly ſay I dread it. May I, by that fear, guard the more; yet my infirmities ſeem ſo juſt a cauſe, that they are numerous enough to depreſs the little life that is left."

1772.——"Thine has excited in me the warmeſt wiſhes for the extendings of divine bounty, to be enabled, with reſignation and fortitude, to do, bear, or ſuffer, whatever it may pleaſe the Father of ſpirits to inflict upon me. Yet I cannot but, with conſcious ſorrow, own the truth of thy remark, concerning a too great anxiety for a larger portion of the deſcendings of the Father's love, than is ſuitable in the ſight of an omniſcient Deity."

1773.——"I ſeem recovering from my late illneſs, and have favourable ſymptoms for life; but for what kind of a one I know not. I am at a loſs to ſay, whether it is a pleaſing, or a painful proſpect. I feel the effects of both, and am ready to countenance the latter, knowing there is ſomething in my nature, which is loth to be ſubjected under that power, which ought to actuate every part of our demeanour; and there is nothing, that I know of, ſo contrary to my natural will, as that patiently waiting, and quietly hoping, which thou mentioneſt; it being, certainly, preparatory to the work of reformation in us; and if this be rightly performed, no mundane enjoyment would be adequate to the foretaſte of that conſummate felicity, which I believe is the reſult of ſo deſirable a work: and, indeed, without ſome degree of that bleſſing, even in my unworthy ſtate, this life would be little ſuperior to that for which I ſhould look. But O this glimpſe of hope, how ready are we to catch, though the twig be ever ſo ſlender, and the proſpect ever ſo faint! yet there is a danger of being deluded, as the Adverſary is ever ready to attack the weak part, and that is one which is generally

expoſed, there being room in the human breaſt for ſuch prepoſſeſſions. I acquieſce with thee, that it is in ſilence we enjoy advantage, and in ſolitude we muſe the wonders of unſearchable wiſdom. Could we but partake of a larger ſhare of retirement, I am ſenſible the works of an almighty hand would have a greater influence, and the mind would not be ſo alienated from this ſource, this pleaſing ſource of every joy.

1773.——"Surely the commemoration of the goodneſs of infinite wiſdom, in favouring a large ſhare of the youth of our ſociety with a virtuous and ſober education, ought to inſpire us with a willingneſs to imitate the bright examples we have, rather than thoſe whoſe loſs we ſhould compaſſionate: for many are the irreligious principles, that the Adverſary is endeavouring to ſuggeſt in the minds of youth, more eſpecially when they are expoſed to the tempeſtuous billows of an unſtable world; but happy is it for thoſe that reſiſt the temptations, and ſurmount the difficulties: if any may look to the recompenſe of reward, 'tis certainly they. But for my part, I am often afraid leſt I ſhould grow like the heath in the deſert, that knoweth not when good cometh; or that the manifold favours ſhould prove as water ſpilt upon a ſtone: for I am ſure there is a hardneſs in the natural heart, not eaſily penetrated; and though I experimentally confeſs it, yet I hope there are many on the other hand, who can ſay, they witneſs the returning from their gatherings with friends, as ariſing from the waſhing pool."

1774.——"We certainly reap the greateſt advantages from a friend, when the mind and natural flow of ſpirits are moſt depreſſed. It is at theſe ſeaſons, we hear the intelligible language of ſympathy, in its pleaſing notes, and look upon friendſhip in its exalted ſtation. A view of theſe enjoyments excited me to taſte their fruits, (which are the diſcloſure of our minds) by opening the fountain of ſorrows, and unlocking the ſpring of painful feelings. That they may overflow the banks of my pleaſures, and bring down the tall cedars of Lebanon, laying waſte the hills and the mountains, and eſtabliſhing in their room, that rock whereon the church muſt be built, is the ſwaying inclination of my heart. But how apt are we to turn our feet from the path which is narrow; being unwilling to make ſtraight ſteps, a thing moſt repugnant to our unregenerate wills! We therefore cull out every diſcouragement, and ſtumble at the ſmalleſt ſtone; each proſpect appearing in its gloomieſt colours, or rather, our eyes being dimmed by the glitter of worldly objects, and inexperienced in the joys accruing from faithfulneſs, we ſee them not."

1775.——"Though trials and conflicts are allotted to the faithful followers, yet they riſe, as with ſtones of memorial, from the bottom of Jordan; when, alas! I, and ſuch like, inſtead of being benefited by theſe baptiſms, find them unpleaſing and contrary to our natural propenſities; and ſo ſhun them, for a more eaſy way to peace. But cannot ſuch be met with in a ſtrait place, where neither the devices of the creature, nor the pleaſures of the

world, can reſcue them from the pains of a wounded conſcience? When I look at theſe things, and conſider how intricate the path to our real happineſs is, it makes me frequently ſay in my heart, "Bleſſed are the dead that have died in the Lord."

1775.——"My mind was often with you yeſterday, though I could not thereby partake of the valuable company of our dear friends; but I hope many that are more worthy did: for certainly the ſociety of thoſe labourers in the great vineyard, muſt be pleaſing and inſtructive; yet, at times, we feel a mortification in their abſence, which, if ſuffered to have its proper effect, might be a means of exciting us to ſeek after an inward communion with the ſource of all good, the ſpirit of truth, which is pure, and unmixed with human propenſities. But I am afraid that I am ſpeaking more from hearing the experiences of others, than from my own: for I know the language of this internal monitor is not intelligible, unleſs the mind be prepared by the ſubjection of its will, and all its powers yield to the Supreme: and this ſtate I am ſo often deprived of, by the predominance of ſelf, that it ſeems hard to ſay, whether I ever rightly enjoy this divine privilege."

1777.——"When we are favoured to feel an internal communion, an intercourſe incomprehenſible, it is indeed attended with rejoicing of heart. A ſtate which I can impute to no good cauſe, frequently accompanies me, in which it would be hard for me to ſay, I love my friends; but perhaps it is a conſtitutional ſtupidity, which nothing but the imme-

diate operations of truth can diveſt of; and it is only during the overſhadowings thereof, that the uſeful faculties of my mind are applied to good purpoſes: for the ſprings of thy S. T.'s machinery are indeed weak, and daily require ſupernatural aid: but when wiſdom utters her voice, when the gentle movings of uncreated purity have gained our ear, what obduracy does it require to reſiſt her energetic language, and lightly eſteem the offers of permanent peace! My heart glows with an earneſt ſolicitude, that we, my dear friend, may never faint in our purſuit of celeſtial treaſure, but reſignedly ſurrender our whole affections to the gracious diſpoſer and preſerver of his people: then, I doubt not, our union will increaſe, in the increaſe of purity, and our joy and rejoicing in the fruition of reward, will be of that nature with which the ſtranger doth not intermeddle."

In the twenty-third year of her age, ſhe appeared in the miniſtry. For this awful ſervice ſhe had been prepared, by the great head of the church, with deep and humbling baptiſms of ſpirit. But as ſhe continued patient and faithful, under this proving diſpenſation, ſhe experienced divine ſupport, was graciouſly brought through all, and enabled to ſtand acceptably for the cauſe of truth and righteouſneſs on earth.

The cloſe trials and humiliations of her ſpirit, about this time, are, in ſome degree, teſtified by the

following ſelections from her letters, to ſome of her near, ſympathizing friends. And though theſe extracts are of conſiderable extent, it is hoped their inſtructive tendency will warrant the inſertion of them thus at large.

1778.——"I don't know but a little love for my friends, and ſenſibility of their favours, are the only virtues I poſſeſs, and, conſequently, all that I can derive any good from: for to my dear friend, to whom my heart hath ever been open, I may confeſs, that whatever has heretofore felt like life, or been a participation of eternal ſubſtance, (though always ſmall, and no doubt the food convenient for me) is now entirely extinguiſhed; and the law, the teſtimony, and the effuſions of ſome little ſecret devotion, are all as ſprings ſhut up, and fountains ſealed. Thou art experienced, and tried with many deep baptiſms, with wants and with aboundings; but perhaps ſuch a ſtate of inſenſibility to, and deſertion of, all that ſeems good and valuable, was never ſeen meet for thee: thy reſignedneſs rather bringing thee its rewards, thoſe of true obedience, which have built up and compacted as a Jeruſalem, the foundations whereof are ſure. But if thou knew the different ſituation of my poor toſſed mind, it would, I believe, excite a degree of thy ſympathy, and fear that the tempter will wholly overcome: for now, in this time of deep poverty, the world has indeed occupied much room, and what may be called the enjoyments of it, are as clay, fettering that part appointed for immortality."——"I often wonder when better times will come; when, in truth,

we can adopt the language of the juſt to their ancient ſource; "Spring up, O well, ſing ye unto it!" But how can my humiliation be deep enough, when I confeſs, that this fountain appears to be to me, neither ancient nor new?"

1778. ——— "There is, I believe, a holy intercourſe and communion experienced by thoſe whoſe language is ſimilar and pure, whoſe feet are eſtabliſhed upon the immovable Rock, and whoſe teacher and ſtrength is the ſovereign Lord. This is, I doubt not, one of their rewards; but its ſanctity, its refined and exalted nature, ſeem to exclude me from the participation thereof; for I may confeſs, the painful experience of my mind is often under ſuch a ſtate of deſertion from infinite goodneſs, that I ſcarce dare look towards his holy temple, or addreſs him, but in ſighs unutterable."

1778. ——— "Let us travel, unitedly travel forward in the path of humble obedience: for though it be a tribulated one, and thoſe that walk in it have often to experience a ſhare of this legacy, "In the world ye ſhall have trouble," yet the annexed peace, the bread that is handed in ſecret, and the joy with which a ſtranger doth not intermeddle, are ſurely ſufficient rewards in this life, and an earneſt of that which is to come, that glorious reſerve of immortal bliſs. I feel a greater ſolicitude than words can deſcribe, that we may, unitedly, be entitled to it, and partake thereof; and that we may feel this certain mark, that we love one another, even with that love which will ſubſiſt beyond the grave. But I wonder how aroſe theſe ſenſations, for I daily con-

clude myſelf deſtitute of any that are good; and in the abſence of him whom I wiſh to be to me the chief of ten thouſand, I implore the path of obſcurity, and, with the mournful prophet, exclaim in my loneſome habitation, the ſecret of my heart, Oh that I had in the wilderneſs a lodging place! But, alas! this will not do, this is not the will of him who deſires, not to take us out of the world, but to preſerve us from the evil that is therein. It is the path of ſuffering, it is the croſs and the ſhame that we recoil at; and for want of true dedication of heart, many deep and hidden ſorrows are ours."

1779.——"To inform thee, my dear friend, of the ſecret path I have trod of late, is a thing which I know thy good ſenſe, and experience in the myſteries of godlineſs, will prevent thy requiring. In the ſacred union, we ſee the neceſſity of the leaven being hid, which cements together and brings our nature into a oneneſs, till the whole lump is ſanctified. Under this apprehenſion, I have of late been led to endure many new and ſevere conflicts, without daring to ſeek conſolation, ſave from that fountain which iſſues, in the right time, an inexhauſtible ſtream; but to which, I am ready to conclude, I am not entitled to approach."

1779.——"I lately thought the bleſſing that was craved for us, was abundantly ſhed, and our walking ſeemed, a little, as if it were by the pillar and the cloud; but now, the ſun and the moon, even thoſe heavenly bodies which are univerſally diffuſed, have, from our eye, withdrawn their light. For my part, I have ſeveral times concluded, the work is

done; and if it be ſufficiently, I am glad: but when it feels like the deprivation of meat and drink, there wants, not only patience, but reſignation; an attainment which appears to me to be a degree harder than the other. Oh may we walk in the way caſt up for us, and may we, now our Moſes is withdrawn, be preſerved from making a likeneſs!"—— "A ſouth land" will, I hope, yield thee "ſprings of water:" they require hard digging for here; but the fountain is found to be ſo deep when come at, that we need not be afraid of the labour.—But I have nothing to boaſt of; for the refreſhing influence of the waters of this fountain, has, I doubt not, been wiſely withheld from me; and to have a channel ready for their return, is what I endeavour, though feebly, to preſerve."

1779.——"My mind has been, for ſome time, incapable of deriving any ſatisfaction, from either the intercourſe with, or conſolation of a friend. And not having any deſire to ſeek comfort, or have any, but from the fountain of it, ſilence was not only moſt conſiſtent with my judgment, but moſt eaſy to myſelf, if I found any thing that could bear that character. Floods of diſtreſs have indeed nearly overwhelmed me, and I know not where to turn, or where to look; I abhorred myſelf, and beheld not the power that could purify. "When I looked for good, then evil came; and for light, behold there was darkneſs."

1779.——"I went to meeting yeſterday morning, with, I thought, ſome degree of devotedneſs, and for ſome time ſat in darkneſs: but after a deep

labour of mind, there felt ſomething to gather about me; and with it came my deep rooted diſlike to the work, which ſo ſtrove with the other, that, for a time enduring a ſtate of agony, the meeting broke up. On going in the afternoon, I concluded myſelf given up, and little expected to feel any thing again at that time: but after ſitting a while, the matter again returned, and would, I believe, have terminated the ſame way, had not a friend ſtood up with the paſſage, "He that knew his Lord's will, and prepared not himſelf, neither did according to his will, ſhall be beaten with many ſtripes." This did indeed come home, and ſo operated with what was already kindled, that, after ſuch a conflict as I have cauſe ever to remember, I ventured upon my knees, and, in a manner I believe ſcarcely intelligible, poured out a few petitions. Now I feel in ſuch a ſtate of humiliation and fear, as I never before experienced; and my ſtrength, both natural and ſpiritual, ſo low, that the floods are ready to come upon me again."

1780. ——— "I often keep ſilence, and find myſelf a ſubject copious enough for meditation, which is not always of the pleaſing kind; but I endeavour to paſs along as quietly as I can, it being ſeldom my lot to experience much ſympathy or fellowſhip with my friends, and, conſequently, I cannot expect to derive much from theirs. And yet for all this, I do not mean to complain, but am abundantly convinced, that I lived upon this pleaſant fruit, this ſenſible union, long enough; and to know the want of it, is, I doubt not, ſometimes as neceſſary as its free circulation,

which may perhaps return in its ſeaſon, when it may prove like the dew of Hermon."

1780.——"I cannot but fear thy apprehenſions of my alliance to a ſtate of properly attained peace, ariſe more from thy good wiſhes to me, as an individual, and from that univerſal love, which is impreſt with a ſenſe of the benevolent extendings of divine regard, that deſires all may partake as at the river of life freely, than from a juſt ſenſe of the real ſituation of my mind; which has not yet caſt its ſackcloth covering, nor received a garment of praiſe. And as this change cannot be effected, but by the miraculous power of the divine arm, I wiſh only to ſeek for it from this ſource of ſtrength; and if it be my lot to go ſoftly all the days of my life, in the bitterneſs of my ſoul, I wiſh to ſubmit to this allotment, and endure the neceſſary turnings of the divine hand. But, oh! that I had in the wilderneſs a lodging place, that no eye might ſee, nor ear hear, the imperfect ſtate of a heart, the depths of whoſe diſtreſs, omnipotence only can fathom."

1780.——"When thy letter, before this laſt, reached me, it was my full intention to have replied to it very ſoon; but in this, as in the moſt important and neceſſary purſuits the human mind can have, the ſpirit of procraſtination prevailed; which I generally find is the caſe, when the firſt ability the mind poſſeſſes to do good, is not accepted. This is a reflection I have often painfully to make, becauſe its ſubject never fails to impart a feeling ſenſe of weakneſs; and when we conſider it properly, that our being here is uncertain, and that the time wherein we can acquire

durable riches, is, though ſufficient for the work deſigned us, ſhort and fleeting; we can ſcarce quench an impulſe to vigilance, or view ourſelves in any other light, than that of ſojourners in a land of exile, where the ſpirit that is pure, and the light which is the life of men, is oppreſſed and rejected, becauſe, to the natural eye, it hath neither form nor comelineſs. I may, to my dear friend, confeſs, that my travel hath long been through a waſte howling wilderneſs, where, (though ſurrounded with innumerable bleſſings) my mind hath been led moſtly to feel itſelf like a pelican, and to wiſh for an outward ſituation ſimilarly obſcure, that I might for ever be hid from the eyes of men, of whom I often feel a fear that baffles deſcription; but as this allotment has not fallen out for me, there ſeems no way, but ſimply to attend to that impulſe which I have apprehended to be divine, and at the ſame time am thoroughly willing to be convinced, is not. Thy wiſh, that faith may be equal to the trials of my day, was peculiarly applicable; for could I give thee an idea, how often I am ready to ſink in the depths of diſtreſs, when the weeds are indeed wrapped about my head, and all ſupports are either refuſed or withdrawn, thou wouldeſt readily conclude that I am ſhort of faith, and patience too. But no language is able to ſet forth that ſituation of mind, when the wiſdom which is from above, and that which is from beneath, are ſtruggling for victory. It is truly a fiery trial, but one which I fear will never in me conſume all the reprobate ſilver. I have ſtumbled on a ſubject, which I had no thoughts of even hinting at, when I began; but in confidence and freedom I have

often been led to open my mind to thee, and I truſt That wherein we were heretofore united, will not fail to ſtrengthen our bond, and open to us a channel of converſe, more hidden and pure than we have yet altogether experienced; and a fellowſhip which is only underſtood, when the myſteries of the true church are opened. Tell me, my beloved friend! art thou paſſing through this wilderneſs, and often ready to faint for want of water? If ſo, allow me to ſay, prolong not thy journey there, through a fearfulneſs of taking thy poſſeſſions in the promiſed land, nor of the inhabitants which are to be ſubdued before it can be enjoyed; for I truſt no tranſient, fading joy, can yield thy mind that peace it deſires. Wherefore let not thy hands hang down, but rather put on ſtrength, in the name of him who is able to help, and in whom is the fulneſs of power, and be ſtrong and work; for I believe it is a day, in which this command is gone forth to thoſe whoſe hands are not polluted, and whoſe language is not that of confuſion. Deep are the baptiſms of ſuch, or how could they be fitted to ſtand in that day of trial which is, with a gradual and ſteady pace, approaching, if not rooted and eſtabliſhed upon that Rock, againſt which the gates of hell can never prevail. And though theſe, for the preſent, have to drink of that cup of adverſity, whereof our holy pattern firſt taſted, and have to be baptized with the baptiſm he was baptized with, yet, in the immediate revival of his promiſes, from that Comforter which he has ſent, there remains to be conſolation."

In the 4th month, 1780, with the approbation of the monthly meeting, and in company with her mother, ſhe was engaged in a religious viſit to friends in the counties of Weſtmoreland and Cumberland.

The following extracts contain the material parts of what has been collected, from her own account of her concern in this viſit.

——"The meeting at Bowes was trying, though I believe ſatisfactory to my mother. For my part, I had deep heart-felt mortification, (which I have been very little free from ſince) and went very much fatigued to bed; it being ten at night when the meeting broke up, and having had a hard day's work in travelling. Next morning, we ſat a little with a ſchool-maſter and his wife, to whom there was much openneſs to communicate cloſe counſel, as well as encouragement. Next day we went to Penrith, where we ſtaid over firſt day, and had two ſuffering meetings; in both which I felt a greater unwillingneſs to ſubmit to a neceſſary wading of ſpirit, than I can deſcribe: for really, the ſpring of life requires ſuch digging for, in places where the ſubſtance of religion is departed from, and only the image retained, that, in this exerciſe, I frequently felt ready to faint, and always engage with it in great dread; becauſe it oppoſes that natural part, which would keep the houſe in peace, and be free from all theſe troubles. However, I felt more eaſe of mind in the evening than I could have expected, having drank tea at the houſe of a widow friend, and had an open, favoured opportunity amongſt her daughters, ſeveral

of whom appear to be under a freſh viſitation. We were at the monthly meeting at ———, and a moſt painful, trying time it was: but after much labour, and deep ſuffering, the right thing got uppermoſt, and though the other was not ſlain, it was a favour that it did not altogether rule. Oh the untempered mortar there is in that place, and the unſoundneſs, almoſt from the crown of the head to the ſole of the foot! I ventured to ſtammer out what appeared, though in a manner ſcarcely intelligible, and in great fear; having previouſly had ſpecimens of offerings, which carried not the evidence of having been prepared at the altar, and which indeed often create the query, "who ſhall ſtand?"

———"Longtown * was, as I expected, a place of ſome ſuffering to me; but I could not have expected to have felt myſelf ſuch a ſpeckled bird as I did, though I kept myſelf much to myſelf: but it was impoſſible to keep as retired as was deſirable, nor were my motives for it juſtifiable, being only to ſhun the appearance of a fool, amongſt a ſet of wiſe and fine folks whom we had at our inn. Indeed, a ſtate of deep heart-felt mortification has been my lot, moſtly, ſince I ſaw you; but as the cauſe, without doubt, originates in the impurity of my own mind, I ought to be thankful for diſpenſations ſo neceſſary, though hard to bear: for ſurely there never was any, to whom the ſimplicity of truth was ſo irkſome, and who cauſed themſelves ſuch deep and hidden conflicts, as myſelf. When one is

* The northern yearly meeting was then held there.

got over, and another approaches, that diſpoſition which loves not ſorrow, but would walk eaſily through life, is ready, in the remembrance of what it has ſuffered, to ſay, like the king appointed for deſtruction, I thought the bitterneſs of death was paſt: but, oh! how many ſtrokes do I need to accompliſh this death! It has been hard for me to have my mind bent under any degree of that weight and ſuffering, which are generally neceſſary to feel, before the ſpring is found to be opened, or any circulation of divine life experienced: becauſe fleſh and blood cannot aid in this labour, and, its ſtrength being ſet at nought, it wars with the ſpirit: in the feeling whereof, I am often ready to faint. Oh! that my feet may ſtand faſt in the bottom of Jordan; that I may neither flinch from a neceſſary wading of ſpirit, nor be overpowered with the floods of the mighty deep; and, above all, that I may be preſerved from uttering words without life, for truly, "I am a child!"

——— "When I wrote you laſt, my mind was indeed in a ſad ſpot; the billows ſeemed to go over my head, and life felt almoſt to be a burden: for I could not at that time, look at our going to Whitehaven without the view of viſiting the families, and that work appeared ſo ungrateful to me, that I could not bear the thoughts of having any thing to do in it. However, I endeavoured to forget it, and to conſider, that if the thing were right, it would be got through, and that ſomebody, better able and better ſkilled than myſelf, would have the burden to bear, and the work to do; and that if I got mortified

with having ſomething to do, now and then, the viſit might be of as much benefit to me as to the whole meeting beſides. Thus I endeavoured to reſt it, when my mind would ſubmit to think coolly on the ſubject; and indeed I had almoſt loſt the painful impreſſion when we got to Whitehaven, till we both felt it in the forenoon meeting on 1ſt day, with this concluſion, that to yield was the only way to leave the place in peace. My mother having previouſly to her view of this viſit, concluded to have a meeting at Maryport on 3d day, found herſelf moſt eaſy to purſue that plan, and accordingly we went on 2d day afternoon. We found that the right time was fixed on for Maryport, and a favoured meeting it was, there being much openneſs to labour; indeed far more than in ſome places where a greater appearance is retained, but where, it is ſorrowfully to be felt, the mighty are fallen, and tribes are lacking amongſt them. There are many ſuch places in this county, as well as in ours; and under a ſenſe thereof, we have known a going bowed down all the day long.

After this meeting, we returned to, and proceeded in, the work at Whitehaven. The labours in this viſit were of the mortifying kind, and required a continual exerciſe of both faith and patience; becauſe we had generally to ſit where the people ſat, which was often in diſmal places: but being, I truſt, in the right line, it will be made more profitable than could then be ſeen. We finiſhed the viſit on 6th day, and in the evening there was a meeting appointed to begin at five o'clock; which was, like all the viſit before, a

ſuffering meeting; but I hope the rightly concerned in that place, will reap the benefit of it; for it was, though painful, a remarkable time. It is with a degree of thankfulneſs I may acknowledge, that I felt in this viſit, a greater reſignation to what I apprehended was the divine will, than I ever experienced before; and I can, now it is over, cheerfully ſubmit to the belief, that I was of no uſe, (if even preſerved from doing harm) but that the thing was made uſeful to me, in ſubjecting my own mind, and teaching me, by a little more experience, the true way to wiſdom, which is firſt becoming a fool. This ſtate of preparation I expect to be in, all my life long; but I wiſh, (with a fear) that it may be ſo abode in, as to obtain the prize at laſt. Well, this trial is over, with being refuſed, reviled, and fought with as by beaſts at Epheſus; yet theſe are ſmall troubles indeed, when compared with the enemies of our own houſes, that hoſt of oppoſition which is often hard to preſs through. This woe is paſt, and I pray in my heart that another of the ſame kind may not ſoon come; for though I was favoured to feel it made much eaſier to me than I could have expected, yet the work of viſiting families has always, ſince I was led ſeriouſly to conſider it, appeared to be ſo awful, and to require the royal ſignet to be ſo evidently affixed, that the fear is great, of either moving without it, or being concerned in ſo momentous a work, when there is not ſtrength enough to ſupport, and wiſdom to teach."

On their way home, they felt a concern to viſit the families of friends at Kendal; near the concluſion of

which, ſhe ſays, "The ſpirits and body ſeem both ready to fail under the preſent exerciſe; but we have no reaſon to repent engaging with it; for, thus far, we have experienced ſtrength ſufficient for the day."

Soon after her return from this journey, ſhe writes concerning it as follows: "After many cloſe exerciſes and deep trials, mine chiefly of my own making, we are now enjoying a good degree of peaceful ſerenity; and though (I think) ſufficiently ſtripped, yet we ſeem pretty clear of any painful reflections on the paſt allotment.

Towards the latter end of the year 1780, ſhe came under a religious concern to join her friend and relative Tabitha Hoyland, in a viſit to the meetings of Cheſhire, and a part of thoſe in Lancaſhire. And having the concurrence of the monthly meeting, and a certificate thereof, ſhe ſet forward to engage in this ſervice, in the 12th month. The enſuing parts of her letters on the ſubject, afford ſome account of this journey, and ſhew the ſituation of her mind, under the proſpect of the work before her, and in the proſecution and completion thereof.

——— "Cheſhire has long attracted my mind, and of late more than uſual; and on my couſin T. H. laying a ſimilar concern before me, thoſe feelings revived with ſome weight; and not without a great fear leſt, (though the impulſe might be right,) the time and companion might not be in the ſame appointment: and hence appeared the neceſſity of having it hewed and ſquared.

——— "It is only in a little faith that I look towards the journey in proſpect, and at the rectitude of it; and though I fear it is not equal to a grain of muſtard ſeed, yet I think I am thankful for this little: and ſince it has been received, and the affair mentioned, a degree of peacefulneſs and quietude hath attended my mind, which is all the light I find upon it; and which requires ſometimes, all my vigilance to retain, leſt the floods from the mouth of the dragon ſhould overwhelm, and caſt away that little ſtrength that is at preſent afforded; and inſtead of adding thereto, by devotedneſs to be any thing or nothing, leave me toſſed upon the unſtable element, where neither rock nor ſhore can ſometimes be perceived."

——— "It was not indeed the leaſt of my concern, or rather diſlike, to ſubmit to the thoughts of going to ſome places in Lancaſhire, which I had in view; for, indeed, that ſeemed not much leſs than giving up my life: and this proceeded from conſiderations which I think thou canſt hardly ſhare, having ſurmounted many of the difficulties and mortifications which appear very formidable to me. But when we have ſuffered for diſobedience, and are favoured with a view of the rewards of the faithful, and are likewiſe convinced of the importance of our duties, though ever ſo ſmall in appearance; when our nothingneſs is ſufficiently felt, and our minds impreſſed with the awfulneſs of the divine requirings; life itſelf looks but a ſmall ſacrifice, and ſo reaſonable, that there is no excuſe for withholding it, eſpecially that inward exiſtence which does not co-work with the life of true religion."

——— "From Ackworth, I had a companion who imparted ſome good and wholeſome counſel to me, and more encouragement than I could have looked for; but my ſecret ſitting was in the duſt, and much gloom ſeemed to cover my little views. I reflected on the preceding evening, and found its enjoyment was then like manna two days old, having loſt both ſavour and nouriſhment; and inſtead of a renewal of the ſame, a faſt was diſpenſed, the cauſe of which I muſt leave; but it is a painful one, and if I had felt myſelf before I left home, as I have done ſince, it is much if the venture had been made. Could I believe that this is any thing like going forth without either ſcrip or purſe, I ſhould perhaps be more reconciled. I am thankful that, in every ſtate, I have ſome degree of the comfortable impreſſion, that unity is good; and though mine is not of the moſt expanſive kind, yet in a renewed feeling of my little, I cannot but wiſh, that we may be ſo willing to ſuffer together, and frequently to go down to the potter's houſe, to be there faſhioned and formed either for veſſels of honour or diſhonour, (as may beſt pleaſe him who hath power over the clay) that we may alſo experience an humble aſcent to the houſe of true prayer, and a rejoicing together. My heart is too full for words to relieve, but being convinced that there is a better and more refined intercourſe than this, a communion which, proportioned to our obedience, is pure and edifying, I wiſh in that to remember, and be remembered."

——— "We went to Lowlayton on 6th day, and found there but one family of friends, who came

in by convincement. It was a comfortable place; for their ſimplicity and integrity rendered their cottage an agreeable manſion, in which there was nothing painful to be felt. The meeting there, next day, was much larger than we looked for, many people in the neighbourhood coming in, who by their ſolid, innocent countenances, ſeemed, I thought, as likely to do us good, as we to do them any. It was a ſatisfactory meeting, and afforded ſome encouragement to proceed. We went to Stockport on 7th day afternoon; the meeting on firſt day was a painful, trying one, and yet ſtrength was not withheld. From Macclesfield we came to Leek, and have juſt finiſhed (except one family) a viſit to the families here. We have had eight ſittings to day, beſides the week-day meeting; which has been cloſe work. We are however (and have cauſe to be) thankful, that ſtrength equal to the undertaking, has been afforded; and though we have been deeply tried, yet, upon the whole, I believe, we may acknowledge, that we have lacked nothing, and have been much united to a few in this place. This work of viſiting families, is the laſt I ſhould chooſe for myſelf, if I might be my own chooſer; but as it is wrong to deſire that indulgence, I ſee I may as well give myſelf up to what appears in the line of duty.

It is with thankfulneſs of heart, that I acknowledge myſelf in a tolerable degree of health, through many different diſpenſations which have fallen to my lot ſince I ſaw you; for there have been experienced a wanting, and a ſufficient abounding; but I wiſh I could add, that in every ſtate I have learned to be

content. Great indeed hath been the condeſcenſion of him who is pleaſed to make uſe of poor, weak inſtruments, and, by things which not only appear low and contemptible, but are ſo in reality, to bring to nought, and reduce things that are mountains in proſpect; proving to us a preſent help in every needful time, and, by his inviſible power, ſtrengthening us when we are ready to faint in our minds. And ſtill greater, I may acknowledge, hath appeared his wiſdom in deeply trying us, or however myſelf, with the moſt abject poverty and ſtrippedneſs of mind; indeed ſo much ſo, that I think I never before experienced ſuch humility, in a ſenſe of myſelf, and under the convincing proof, that of ourſelves we can do nothing. This is a ſituation wherein we ſee whence all good comes, and the neceſſity of caſting ourſelves ſo wholly upon the divine arm, as to have no confidence in the fleſh. No diſpenſation, however deſirable the enjoyment of good may be, ſeems ſo much to drive us to the root of life, if we endeavour ſufficiently to profit by it; and conſequently, none that we ought to be ſo thankful for, when our hearts are capable of feeling true gratitude: for he who knows the weakneſs of our frames, and is touched with a feeling of our infirmities, ſees what we can bear, and knows how frail we are. Thus have I, in this little journey, been wiſely taught, through many trials, to live by faith; and thus far, in reflecting on the paſt, to own I have lacked nothing. But we are abundantly convinced, that they who are ſent out in this day, to a people who have, in a great meaſure, forſaken both law and teſ-

timony, and what is ſtill worſe, ſee not their ſtates, but are ſecure in themſelves, have not to eat much pleaſant bread: for I think I may ſay, it hath often been our lots to go bowed down all the day long, and to mourn in a deep ſenſe of the great deſolation which overſpreads the ſociety: inſomuch, that we often admire that there ſhould be any ſent out to viſit them, and that the feet of thoſe that are rightly ſhod, ſhould not more generally be turned to others; for from theſe, there are the greateſt hopes in this county, which is likely, in many places, to be left deſolate of friends who keep their places. We have, however, in a few of the meetings which we have laſt attended, been agreeably diſappointed, in finding more preſerved or quickened by the life of religion, than we expected; and it hath been our lot to viſit theſe, as well as a very contrary ſort, by families. A very trying work it hath been, and it is not yet done. In it I have often lamented, leſt for want of that ſpirit of diſcerning with which the prophet was endued, when he went to anoint one of the ſons of Jeſſe, there ſhould not be a right diviſion of the word, and thereby much harm be done. And under this conſideration, great abaſedneſs hath attended my mind, and a deſire that the fleece may be tried both wet and dry.

We left Namptwich unfiniſhed, and hoped, nay even reſolved, to return to it no more; but now I have to confeſs, we are on our way thither. It is however a favour, that, through all, we are led to feel and ſympathize one with another; I mean my companion and ſelf, and that our little ſervices have been harmonious; and if we keep near that preſerving arm which

hath been with us, I doubt not but this ſtrength will continue and increaſe; for in unity, if it be of the right kind, there is certainly ſtrength."

——— "We got to Mancheſter, after a week of many probations, which ended better than we could have looked for at the beginning of it, when our hearts were ready to faint, and the billows ſeemed to run over our heads, in the feeling of what we had already ſuffered, in remembering the affliction and diſtreſs, the wormwood and the gall. Our minds were humbled in the proſpect of an opening field; but I truſt it was He who commanded the waves to be ſtill, that calmed theſe floods, and renewed a degree of faith and patience to perſevere in the tribulated way. What need there is to keep near to the fountain of life, and to receive our refreſhment ſolely from it! becauſe from thence only, ariſe our freſh ſprings, and immortal food; which, though the bread of adverſity and the water of affliction, yet coming from this ſource, is no leſs efficacious to the nouriſhing, ſtrengthening, and building us up, than the ſenſible union with divine purity. Our hearts are very incapable of judging concerning the virtue of the diſpenſations of providence; we know not ourſelves, and conſequently, cannot preſcribe for ourſelves. How paſſive then, and how like little children, ſhould we be to him that ſearcheth the heart. But I am often afraid, leſt, by indulging my own ideas of what is good, and not labouring after a total reſignation of mind, but wanting to have things in my own way, I ſhould fruſtrate the divine intention, which may be to humble and reduce ſelf,

more than fleſh and blood would point out. The great meetings that occur, are almoſt overmuch for us, and what made it ſtill worſe to us at Liverpool, was a funeral in the afternoon, and a vaſt concourſe of people. We little thought when we fixed to ſtay over 2d day at Mancheſter, that we ſhould have one to attend there, which is the caſe this afternoon; and how it will be got over, I know not. If we may but be favoured to be rightly quiet, it is all we deſire; and if we cannot be that, it is certainly our beſt way, as far as we are able, to take up the croſs, and deſpiſe the ſhame; which ſometimes feels great, and at others, I may thankfully acknowledge, is in a great meaſure removed: but then what need there is of care not to overrun the guide, and work without the power of the word! Dangers ſurround us on every hand, and our ſtanding often ſeems as on a ſea of glaſs."

——— "With ſatisfaction and pleaſure, I have lately looked towards home; indeed with ſo much, that a fear ſometimes ſtrikes me, leſt, in wiſdom, ſome unforeſeen affliction ſhould be ſent to moderate it. According to my preſent feelings, I am returning peaceful and eaſy; and though we have miſſed ſome meetings, which I own I had a view of, yet it was with a full belief, that they will not be laid to my charge. I wiſh that we may be thankful enough for the favours we have received divers ways, ſince we left home; and, what appears to me no ſmall one, for the readineſs of my beloved connexions, in making every thing as eaſy as outward means can poſſibly do, and affording accom-

modations, for want of which many lie under very great difficulties. The conſideration of theſe things often affects my mind."

Bradford, 19th of 1ſt month, 1781.

——— "I thought, when we left Mancheſter, that it was a ſtrange thing if we did not return to it again; yet I had ſince loſt the impreſſion, further than wondering why ſuch a thought ſhould then have ſtruck me; and even the concern about many meetings which I thought we had miſſed, was ſo much gone off my mind, (where it had dwelt with ſome weight) that I ſeemed perfectly eaſy, under the belief that the concern would devolve on my companion, but little expected it was ſo ſoon to be evinced: for after much ſecret ſorrow, which I perceived, but durſt not pronounce my apprehenſions of the cauſe, ſhe diſcloſed laſt night her uneaſineſs, and deſired to return to the places we paſſed by, as well as to go to ſome others in this county. On looking a little ſeriouſly at it, (indeed not a little, for we had nearly a ſleepleſs night) I could not ſee that it was leſs than my duty to return with her; not only from having had a view of the ſame places, but as a companion, which, if truly one, cannot leave in the day of trouble. I wiſh myſelf better qualified to ſympathize with her in this trial, which is a very great one, and requires all the alleviations that are in my power to beſtow. I believe her willingneſs is now ſo great, that, for the purchaſe of a little peace, ſhe would return to all the places, to do the things which appeared needful, and were not

fully joined in with; but when this great ſacrifice of the will is completely made, I truſt ſome ram will be caught in the thicket, or ſome ſmaller offering accepted.

Home now looks at a great diſtance, and I find that it will contribute moſt to my peace, to think as little of it as I well can; and if it had been leſs in my mind of late, this turn in our affairs, would by me, have been leſs felt. We find ourſelves after the meeting to-day, in a very gloomy ſituation of mind, as it was a ſuffering time, and we thought left us with the ſentence of death in ourſelves; perhaps that we may not truſt in ourſelves, which I ardently wiſh we may be preſerved from. We intend going to Leeds to-morrow evening; we dread it not a little, and this day's work increaſes the apprehenſion of very great ſuffering; but it often ſeems beſt to leave, or draw the mind from future trials, and endeavour, as well as we can, to bear thoſe of the preſent day, which are generally found to be ſufficient."

Mancheſter, 4th of 2d month, 1781.

——— "Our minds are often bowed down, under a ſenſe of the awfulneſs of our engagements, and diſmayed at the ſight; nor need I ſay how cloſely our time is filled up therewith; for after ſitting with ſeven or eight families, we are generally ready for reſt. I have the very great ſatisfaction now to ſay, that, except one family, we have finiſhed in this place; have had four to-day, beſide the two meetings, and upwards of forty ſince we began, with putting now and then two together. We were

at Stockport on 4th day, and had it unexpectedly in our power to pay off a ſmall debt, which we contracted when there before. It has been wonderful to us, how we have been, and are likely to be, turned to places, and thrown in the way of doing our firſt works; which we cannot but view as a mark of divine condeſcenſion to our infant ſtate: indeed it hath been manifeſted to us, far beyond what we could have looked for, in the courſe of this journey throughout; and not leſs ſo ſince we came into this place, where inſtruction hath been daily adminiſtered from different ſources, ſome of which have proved deeply trying to fleſh and blood; but being, I truſt, in the ordering of unerring wiſdom, I wiſh (perhaps more than I endeavour) to profit patiently thereby, and value the rod as well as the ſtaff. It is indeed high time to number our bleſſings. They are truly many, and we cannot fail of ſeeing and feeling them; that of having the parental care and ſolicitude of ſeveral of our much honoured and valued friends, is not ſmall in our eſtimation."

——— "We are now got to Warrington, and are endeavouring to keep ourſelves quiet, and, as much as we can, labouring to feel what is the divine will concerning us; which, with reſpect to our coming hither, hath been much a myſtery. The proſpect almoſt diſmays us, attended with a fear, that we may now be in danger of compaſſing a mountain in the wilderneſs, and engage in a ſervice, for which our ſtrength is not proportioned; and ſo, notwithſtanding we have been favoured with divine

condeſcenſion to our ſtates heretofore, bring upon ourſelves unneceſſary trials, and thereby pierce our minds, in future, with many ſorrows. It is no ſmall concern to us to find, with the preſent view of things, every qualification wanting for ſuch a ſervice, and our minds greatly ſtripped of ſtrength and clear diſcerning: and to move without a renewal of theſe, we dare not. When my companion firſt propoſed our return, the evidence I thought was ſo ſtrong, that I cheerfully complied; yet feelings very unlike theſe enſued, even a ſtate of deep diſtreſs and mortification, when I found we muſt turn our backs on home, and return from whence we came, to do our firſt works. Great was our pain, from, I believe, an unſubjected will; but great likewiſe and evident, was the operation of the divine hand, in judgment upon us for the paſt, and, no doubt, as a preparation for the future; for it never appeared clearer to me, than when under this diſpenſation, that for every freſh ſervice and work in the church, we muſt experience a renewed baptiſm of ſpirit, and purification of the gift; and that the more we have of the droſs, or the reprobate ſilver, the more frequently muſt we paſs through the refining fire. Notwithſtanding I was, ſometimes, in the impatience of my heart, ready to query as the children of Iſrael did, "were there not graves enough in Egypt, that we are brought hither to die;" yet there were times, when all that was within me, was proſtrated under the chaſtiſing hand, and ſought that it might not ſpare. How preferable is it to all ſecondary adminiſtrations of judgment, when, with

David, we wiſh rather to fall into the Lord's hands, than into the hands of man! And ſurely, the more we ſeek to derive our inſtruction and food from the fountain of good, the leſs we ſhall be ſubject to inſtrumental means."

——— "I never felt myſelf under ſuch complicated diſcouragements at any time; and oh! that we may both be enabled to bear theſe fiery trials, with reſignation to the divine will, and ſeek to profit by them, that the ſtate of a weaned child may become our experience."

——— "As I make no doubt it will be acceptable to thee to hear from two poor pilgrims, who are almoſt worn out with things that appear too mighty for them, I juſt embrace a little vacant time, to hint how we have fared; and may in the firſt place ſay, that the preſent engagement hath been the moſt trying of the kind we ever experienced. It hath been frequently our lot, to go down as to the bottom of the mountains, where the earth with her bars was about us; under this preſſure, our minds have been ſecretly clad with ſackcloth and deep mourning, when it has evidently appeared, that the pure life of religion is in a ſtate of bondage, and that it ſenſibly utters the language, "I am oppreſſed under you, as a cart with ſheaves." To viſit this ſeed of the kingdom, we find to be no light matter, eſpecially when hid under the briers and thorns, and then plumed with human wiſdom. Who indeed is ſufficient for theſe things? I often lament, and with reaſon, that my heart is not more bound to the cauſe, and more willing to ſuffer for it; and I fully believe,

that until this is more experienced, there will remain to be, as there have already been, many trials and afflictions, which originate not in the divine will; for it is ſtill a truth, that our greateſt enemies are thoſe of our own houſes, and that to endeavour to ſubdue theſe, is our indiſpenſable duty. But oh! what ſtrokes are in wiſdom adminiſtered to us, to deſtroy that life which hath no exiſtence in the divine purity! and unleſs we be faithful unto this death, we can with no probability look for the crown immortal.

We have frequently had to recur to the moving cauſe of this journey, and, as an additional trial, found the feeling ſenſe of that withdrawn from us; but all theſe things teach us where to place our preſent dependance; and notwithſtanding diſpenſations thus painful have been our portion, we have great cauſe thankfully to commemorate the bleſſings of the divine and bountiful hand, which hath been ſtrength in our weakneſs, riches in our poverty, and a preſent helper in the needful time; and hath refreſhed our drooping ſpirits, inſomuch that, with alacrity of heart, we have purſued the path caſt up for us, and have been favoured to ſee the great neceſſity of paſſing frequently through the furnace: and oh! ſaith my heart, that I may be willing to deſcend again and again, till He whoſe inviſible arm ſuſtaineth us there, is pleaſed to ſay, "It is enough."

——— "We have now finiſhed, for aught we know, our engagement at Warrington. We wound up all in this family laſt evening; but oh what a

day was yeſterday! my companion's ſituation and mine were very different, though both trying, and the more ſo, becauſe we were not alike led; but ſtill there is a ſecret truſt, that we were both in our places. The meeting was held at Penketh, and, being the preparative meeting, was very large. The firſt meeting was ſo low and painful in the forepart, that I was glad ſecretly to offer myſelf to do any thing, if light might but ſhine upon my dwelling. In this ſituation, I ſoon ſaw that we had nothing to do in that ſitting; but it ſeemed as if I heard a voice, "Viſit the men and women when ſeparated, for they require different food." The evidence was, I thought, ſo ſtrong, that I earneſtly deſired to be preſerved faithful, however hard it might be to the creature, leſt a worſe ſtate ſhould befall me. When the meetings parted, I juſt requeſted my companion to feel if it might not be beſt to go into the men's meeting: her reply was, ſhe had ſeen nothing of it, but would go with me. This greatly increaſed the burden that was upon my mind, but remembering my recent view and requeſt, I durſt not, after all the favours I had received at the divine hand, in our late probationary viſit, refuſe a compliance with this intimation of duty; and finding I had a little ſtrength, was made willing, with that, to become ſtill more a ſpectacle to angels and to men, than before in this place.—I believe I had my companion's ſympathy, but ſhe ſaid ſhe had nothing to do; which I own, ſo diſcouraged me with the painful apprehenſion that I had been out of my place, led by an unſanctified zeal, or, at leaſt, had ſo imprudently

adminiſtered the right thing, that I had already done more harm than good; ſo that, though there was a covering of good over the women's meeting, and a little ability to relieve my own mind at leaſt, I ſo loſt faith, and gave way ſo much to thinking myſelf quite ſpent and exhauſted, that I managed to bring my load away with me; which, added to the mortifying remembrance of what I had done, nearly ſunk me for a time into the deepeſt diſtreſs. But by endeavouring to keep it to myſelf, (my greateſt diſcouragements however) and to recur to what I apprehended was the moving cauſe of my doing and leaving undone, there enſued a little quietneſs, and a ſmall, but comfortable evidence, that the offering of obedience, as far as it had been made, was acceptable; and that what was omitted, was viewed with divine compaſſionate regard to the weakneſs, and not wilfulneſs, of my poor depreſſed mind. And notwithſtanding we had three ſittings afterwards, and my body was almoſt as ill as I thought it could be, to bear up, yet there felt to me full as much ſtrength and life as I had found before in this place; and this morning I feel ſo refreſhed with the foregoing, and a good night's reſt, that I don't know that I have a complaint of any ſort; only I could wiſh for a little more clearneſs reſpecting ſome approaching days.

Thus I comfortably and thankfully experience, that though ſorrow has come for a long night in this place, joy ſprings in the morning. When the ſun of righteouſneſs, in any degree, ariſes, and the mind feels its refreſhing influence, how does it encourage

to preſs forward, and to think nothing too hard to ſubmit to, for this excellent appearance! but how ready, like the diſciples, are we to ſolicit that our tabernacles may be built here, and that we may not deſcend into the lower parts of the earth again, there to be covered with its bars, and feel ourſelves as at the bottom of the mountains; though it is from thence, we are led to look for a better habitation, and to labour that the pure life may ariſe, and we be favoured to dwell with it, though ſeldom in a ſtate of dominion: remembering for our inſtruction, that Aaron, the great high prieſt, was permitted to enter into the holy of holies but once a year, for his common ſervice was in the tabernacle.

I cannot but look upon this morning, which feels pleaſanter than many, to be perhaps the opening of another tribulating day; for it does not appear a time for ſuch as are, in the ſmalleſt degree, able to be baptized into the preſent ſtate of the church, to eat much pleaſant bread: but I wiſh I were more preſerved from thoſe infirmities of darkening counſel, &c. in times of proving, when a gulf ſeems to open for preſent deſtruction. Oh what a trial, or trials of this ſort have we had in this place! but I wiſh to forget theſe toils, and rather ſeek for greater wiſdom to bear the future. It is marvellous to me, how things are brought about, that we have had views of, but no probability of being effected; and particularly with reſpect to this monthly meeting, which I thought I ſaw, before we ſat off from home, and often wondered when we were leaving Lancaſhire, how ſuch things could be; and ſometimes,

on that account, was ready to call all in queſtion; finding many ſuch cauſes of diſcouragement, which now ſeem gradually removing."

Liverpool, 20th of 2d month, 1781.

——— "The fellowſhip and tenderneſs of our friends were never more deſirable, than in theſe days of deep probation and inſtruction. Wonders are indeed yet manifeſted in the deeps, where, finding the demonſtration of the ſpirit and power, even my ſtrong heart has, to my own admiration, been made willing to receive the bittereſt of cups; and all that is within me, has bowed and done obeiſance to him, before whom I have had daily and piercingly to abhor myſelf, under renewed, powerful evidences, that without the frequent adminiſtration of the holy Ghoſt and fire, and repeatedly deſcending to the waſhing pool, there is no offering an acceptable ſacrifice; and that this muſt be a diſpenſation for life, if ever any offering is found to be without blemiſh, which I fear it never will: but if preſerved with ſpiritual ſight, and a neceſſary jealouſy over myſelf, I ſhall, I truſt, ſo far deem myſelf bleſſed.—How are ſuch as move in this line to be pitied! their ſtanding cannot be better deſcribed, than as being on a ſea of glaſs, mingled with fire. But I would not ſay any thing to diſcourage, nor would I wiſh to be like the evil ſpies; therefore may add, that from what I have ſeen of the good land, attainable at times in this work, it is well worth our preſſing after, and its fruit is ſo pleaſant, that it amply refreſhes the weary traveller. I could, yeſterday

morning ſet my ſeal to the truth of this; but alas! the ſcene has ſince changed much.

We were at the monthly meeting at Hardſhaw to-day, for which we have both cauſe to be thankful; not becauſe the food was pleaſant, but becauſe it was, we truſt, wholeſome; and this evening we are come to this place, to which we ſet off in the bitterneſs of our ſpirits. It looks indeed often to my mind, as if a ſingular viſitation is renewedly extended to our ſociety; but there is a painful fear, that the day will paſs over the heads of many; yet, with it, a hope ſprings, that there are others who will be purified, tried, and made white."

York, 3d of 3d month, 1781.

——— "Many of our late tribulations appear to me, more and more, to have been in the orderings of divine wiſdom; and ſuch as have more evidently ariſen from our unwillingneſs to ſubmit to the humbling power of the croſs, will ſurely be profitably remembered by us, and gradually work that patience and pure reſignation of heart, which can enable us, in holy confidence, to rejoice, and count it all joy, when we fall into divers temptations and tribulations, for the trial and refinement of our faith in him, who was made perfect through ſuffering.—My mind, has, in general, ſince my return home, felt a ſtate of deep proſtration, and humble gratitude to that all-ruling power, which hath, I fully believe, helped us in our late engagements, and would more eminently have done it, if our minds had borne a greater ſimiliarity to the paſſive clay. Great in-

ſtruction ariſes in the commemoration of theſe things. To feel our minds centered in a quiet ſubmiſſion to the preſent allotment, now we are returned, and a willingneſs either to do or ſuffer, appears the moſt deſirable ſtate for us, and is what I hope thou largely experienceſt."

In the twelfth month, 1781, with the approbation of the monthly meeting, ſhe was concerned in a religious viſit, to a part of the families within the monthly meeting of Owſtwick and Cave. Although her ſteppings along in this ſervice, were attended with cloſe trials, yet ſhe was enabled to perform it, with a degree of peace and ſatisfaction; which appears from her own expreſſions on this occaſion: "We have got along as well as we could have looked for, conſidering the prevailing declenſion and weakneſs of the preſent day; which in theſe, as well as in many other places, widely ſpread themſelves. Deep ſuffering, and a painful exerciſe of mind, are often our lot; but being, I truſt, in a good degree reſigned thereto, they are, at times, ſucceeded by a calm, and a little evidence, that the ſervant is not wholly diſunited from the maſter."

She was engaged, in the 1ſt month, 1782, in a viſit to ſome families, which had not been viſited by the friends who had lately been concerned in a family-viſit in that quarter. At the concluſion

of this viſit, ſhe remarks as follows, " It was, I think, the moſt trying ſervice of the kind that I ever had any ſenſe of; the general unfeelingneſs and impenetrableneſs of the viſited, rendered the labour almoſt without hope. So greatly departed are many amongſt us, from the virtue of heavenly dew, that it is now deemed by ſuch an unneceſſary attainment."

CHAP. II.

Her Marriage—and Journey into Scotland, Cumberland, &c.

IN the 4th month, 1782, ſhe was married to her friend Robert Grubb, of Clonmel, in Ireland, who had for ſome time reſided at York; to whom ſhe was a faithful and tender companion, and a ſympathizing, ſtrengthening helpmeet, in the various probations of their ſpiritual pilgrimage. On this ſubject, the following inſtructive letter, written ſome months afterwards, appears to be worthy of inſertion."

——— "It was an awful thing to me, to enter into this new ſphere. I am now bleſſed with all, and more than I had any right to aſk for in it. I wiſh to number theſe bleſſings, and approve myſelf worthy of them. This belief ever accompanies my mind, that if we wreſt not ourſelves out of the divine hand, whoſe fatherly care and protection is over us, our cup of life will be ſo blended, as to prevent our ſitting down in outward enjoyments. Few and fleeting are the days of our pilgrimage; and every additional experience confirms the ſentiment, that our ſolid ſatisfaction depends not on our poſſeſſing all that the unmortified part in us can deſire; for there ſtill remains, in the immortal part, a void, which

immortal ſubſtance only, can ſatisfy. To have this ſupplied with wholeſome food, and every other gratification to ſtand ſubordinate thereto, is the preſent ſecret breathing of my ſpirit: that ſo, the bleſſing of preſervation may attend us, and patience have its perfect work, till the burning of the Lord's day hath done its office, and a quiet centre in everlaſting repoſe, is obtained."

About two weeks after this event, ſhe entered on a religious viſit to friends in Scotland, in company with her friend, Mary Proud; having previouſly obtained a certificate of concurrence from the monthly meeting. This concern had, for many months, dwelt frequently on her mind, and had now matured ſo, that ſhe thought it her duty to engage in it, at this time. Her feelings under the view of it, and in the proſpect of her marriage, with her reſignation to the ſervice, and deſires for divine preſervation and direction, are, in ſome meaſure, ſet forth, by the following extracts from ſome of her letters, written on thoſe occaſions.

——— "I cannot be on the verge of ſuch important, and ſome new, concerns, without feeling deep anxiety, and many fears: my mind is often ſo deeply oppreſſed with my preſent load, that I feel continually bowed down under it, and not very fit for this employ. The mind and body ſeldom ſuffer alone, and it is comfortable to believe, that they are not intended to be always, or long, companions. I have not been very well of late, which is not to be wondered at, nor is it worth much attention."

——— "The ſentiment thou droppeſt reſpecting Scotland, is ſo exactly ſimilar to my own, that it was like a little ſtrength handed in the time of need; and I greatly wiſh, if the thing be proved to be right, to be enabled to make a ſacrifice of every ſelfiſh inclination; that my offerings and prayers, in this one ſtep, may be pure and acceptable to Him who ſees in ſecret. But I often feelingly remember a ſaying of M. Peiſley's, that ſhe was "torn as between heaven and earth;" and it many times is matter of doubt, in which I ſhall centre. I have as much nature as moſt, and as great an aptneſs to cover myſelf with it, and live upon it; and though to be drawn from ſuch a ſource, is cauſe of thankfulneſs, yet it ſeems like the pangs of death, and I ſometimes query, whether my natural body will not fall under the operation. Were it not for, now and then, experiencing my ſtrength a little renewed, and my mind clothed with the quietneſs of that habitation, which the arrows of the archers cannot penetrate, I muſt have fallen to the oppoſition of the enemy in myſelf; but when the arm of power is felt to be near, then it is, that we rejoice in the means of our ſalvation."

——— "There is ſtill a ſecret belief, that the growth and cultivation of my views reſpecting a northern journey, were by that hand, from which I have apprehended my moſt important engagements have proceeded; and though it has, for many months, dwelt frequently upon my mind, yet I cheriſhed a belief that it was very far off; till the proſpect of ſettling in a new line of life drew nearer,

and then this diſtant view as faſt approached. It was afreſh revived when I wrote to thee laſt; but I wiſhed to try it ſtill a little longer, if, in the kindneſs of Him who knows my great unfitneſs for an engagement ſo important, my reſignation to it might be an acceptable ſacrifice. Inſtead of this, the weight increaſed, and I found, on complying with ſome early proceedings in another affair, that my peace materially depended on having thee informed of what I had in view; that thereby this concern might keep pace with the other, and I attend to what may appear to be my own buſineſs, no further than reſignation to a ſuperior ſervice was experienced. My dear friend knows the neceſſity of an entire ſurrender of ourſelves, to what appears, in the pointings of duty, to be our proper buſineſs, and of keeping our eye as ſteadily to that as we can; that ſo, by its ſingleneſs, we may have light ſufficient for the work of our day. And as, without this quiet attention, we are often led into doubts, fears, and many reaſonings, ſo we are frequently found to require provings of mind, ſtrippings, and many baptiſms, in order to fit us for the ſtate in which alone there is ſafety; a truly humble, dependant ſtate, reduced in ourſelves, and ſeeking that honour which cometh from God only.

It is with great awfulneſs I look at the work before us, and under a deep ſenſe how unable we are of ourſelves, at all to help forward the cauſe wherein we deſire to be engaged, or to bring honour to that name (either amongſt us as a ſociety, or thoſe who are not of our fold) to which the nations may

yet be ſeen to gather. It is deſirable, however, that our dwelling may be deep, that the wiſdom and inſtruction we receive, may, though ſmall, be pure; that if we venture to move, the cloud may ſenſibly be taken off the tabernacle, and we careful to follow the appointed guide for our days and nights, and be favoured, in this day of deep degeneracy, with an evidence, that we have done what we could."

The following is an account of her journey through Scotland, &c. taken from a ſhort journal written by herſelf, and found amongſt her papers:

"The twentieth of the fourth month, 1782, I left York, with my friend M. Proud, for the yearly meeting at Edinburgh, intending from thence to viſit the friends in Scotland, Cumberland, &c. We were at Thirſk on firſt day, the twenty-firſt, where we ſenſibly felt the pure life of religion to be at a low ebb, though the profeſſors thereof are numerous; and ſuch as have been anointed for, and employed in, the Lord's work, dwell amongſt them. But theſe being only ſtandard-bearers, whilſt they continue exerciſed in the Lamb's war, and prove their loyalty to the King of kings, by their careful attention to his pointings, and humble walking before him, have need to live under an awful ſenſe of the importance of that ſervice to which they are called: that ſo, their ſpirits may be kept ſavory, their converſation, likewiſe, ſeaſoned with the heavenly ſalt, miniſtering grace to thoſe that hear. For want of the Lord's ſervants, or thoſe in the foremoſt ranks of the peo-

ple, being thus preſerved near that power, in which their life and their ſtrength conſiſt, great declenſion has happened to us, as a people; and thoſe who have been looking for the ſubſtantial part of religion in them, have, inſtead of finding its influence, received, by the lightneſs of the conduct of ſuch, a warrant for their own propenſities. Under the conſideration of theſe things, I was affected, and feeling the aptneſs of my diſpoſition to yield to the like infirmities, I was led, renewedly, to beg for ſtrength. Notwithſtanding we had to ſuffer with the ſeed in this place, and to behold the breaches which are made as in the walls of the Royal city, yet a renewed viſitation was extended to many, and eſpecially to the youth; and our minds were a little encouraged to preſs forward in the work before us, under a freſh ſenſe of divine regard.

The next day we left Thirſk, and my huſband, who had accompanied us thus far, went with us a few miles further on this day's journey; and after we parted, my mind felt a covering of divine love to repleniſh it with faith and patience; and, from a little ſenſible experience, I could thankfully ſay, with a diſciple formerly, "I have left all to follow thee." And under a renewed ſenſe of this holy attachment, and of my own unfitneſs for the ſervice before me, without frequent baptiſms of ſpirit, and the ſanctifying power thereof, I was inwardly favoured with ſome new inſtructions, reſpecting the office of a miniſter of Chriſt, and openings how to fulfil that office: and thus, I was led to acknowledge, that he who had called is faithful,

and his grace is ſufficient for us, as our dependance is placed thereon, and all confidence in ourſelves removed. We attended a meeting on third day, and had painfully to feel the ſtate of things amongſt them; and it appeared clear to my mind, that the work was in the Lord's hands, and that he will, in his own time, make manifeſt the hidden things of darkneſs; when thoſe that retain a little life amongſt them, will be enabled to renew their ſtrength, and ſhew themſelves on the Lord's ſide, though their numbers may be few. We were favoured, in ſome degree, to relieve our own minds, and left them that afternoon.

The next day we were at a meeting which, for ſome time, was a painful ſitting, under a ſenſe that the leaders of the people cauſed them to err, and were crying, "the word of the Lord," when the Lord had not ſent them. But after experiencing ſomething of the baptiſm unto death, with our holy High Prieſt, we were favoured to feel the reſurrection of life; in which, judgment was placed on the head of the tranſgreſſing nature, and the minds that were deſirous to know ſomething of the work of religion for themſelves, were pointed to the means of redemption from ſin. From thence we went to Newcaſtle, and were at their week-day meeting on fifth day, where truth meaſurably prevailed. On ſixth and ſeventh days, being the twenty-ſixth and twenty-ſeventh of the month, we travelled from Newcaſtle to Kelſo, and were at the meetings there on firſt day, which are very ſmall

of friends, but many others came in, eſpecially in the afternoon; and though, at firſt, they appeared rude and ignorant, yet the power of truth, in which the authority is felt, roſe ſo into dominion, that it became a ſolemn opportunity. And thus we had freſh cauſe to obſerve, that it is only by divine ſtrength, that we can run through a troop, or leap over the walls of oppoſition.

On ſecond day we went to Edinburgh, where, on third day we reſted, and on fourth and fifth attended the yearly meeting, which was but ſmall, there being very few members of our ſociety of that nation then preſent. There were ſeveral who, through the neglect of chriſtian diſcipline, think they have a claim to the ſociety, as being the offſpring of friends; others were like the Philiſtines, in whoſe hands the ark of the teſtimony is fallen, and eſteemed by them as a contemptible thing; there were alſo preſent a number of ſtudents from diſtant parts, whoſe parents are not only members of ſociety, but ſome of them uſeful therein. On account of all theſe, our minds were painfully exerciſed: and notwithſtanding the public meetings were large, and owned with divine favour, in covering theſe aſſemblies with a degree of holy awe, and the minds of ſome of his ſervants with goſpel power and authority to declare the way of life and ſalvation; yet through all, the ſenſe of deep, hidden, as well as flagrant corruption, ſo impreſſed my mind, that I was led to believe, truth will never proſper in this place, nor the excellency of it appear unveiled, till, not only the branches of the corrupt tree are cut off, but the root ſo dug up that the

remembrance thereof may rot; and then, there is a hope that the preſent planting may be watered, the ground renewedly cultivated, and fruits appear to the praiſe of the great Huſbandman. Deep diſcouragement attends the Lord's exerciſed ſervants in this day, when labour is added to labour, baptiſm to baptiſm, for thoſe that are dead in treſpaſſes and ſins, and for thoſe that are unacquainted, in their own experience, with the glad tidings of the goſpel; ſo that, if they were not at times refreſhed with a little bread handed in ſecret, and their evidence confirmed, that the foundation of God ſtands ſure, having this ſeal, that the Lord knows them that are his, they would be ready to faint in the work, and to ſhrink in the day of battle, when the arrows of the archers ſurround, and the ſpirits of the people are oppoſing ſound doctrine, and crying "propheſy unto us ſmooth things." But I have had frequently of late, under theſe diſcouraging views, to remember the prophet when he mournfully exclaimed, "I have laboured in vain, and ſpent my ſtrength for nought;" yet recollecting himſelf in holy confidence in, and intereſt with, inviſible and divine juſtice, he added, "but ſurely my judgment is with the Lord, and my work with my God." From ſome neceſſary baptiſms of mind, and renewed evidences that this is enough for any true miniſter of the goſpel to deſire, I have been led awfully and humbly to implore increaſing ſtrength and ability, to walk before that gracious eye that ſees in ſecret, without ſeeking the praiſe, or regarding the cenſure,

of men who are not circumciſed in heart and ears, and who cannot diſcern, or value, ſound uncondemnable words, but want their ſenſual wiſdom and depraved ideas gratified with the divinations of men, and approbation of themſelves.

We had an exerciſing, cloſe, and ſearching opportunity on fifth day evening, (after the public meetings were over) with thoſe under profeſſion with us, and particularly the ſtudents; to whom divine regard was eminently manifeſted, and a powerful call extended, to cloſe in with the preſent viſitation and day of ſalvation that is offered; whereby they would be redeemed from that wiſdom which ſeparates them from the pure fear of God, and the tree of immortal life; and alſo preſerved from going down to the chambers of death, by falling in with thoſe ſnares and gilded pollutions, with which the unwearied enemy of our ſouls is ſeeking to entrap and defile us. Their minds were ſenſibly affected, at that time, under the power of truth; and he who was pleaſed thus to influence their ſpirits, is alone able to proſper the work.*

* It is difficult to ſuppreſs a remark, reſpecting young men of our ſociety being ſent to complete their education at this place; which is, that the advantages of medical improvement are, beyond all compariſon, outbalanced by the pernicious principles of infidelity which are imbibed there. Several young perſons, religiouſly hopeful at the time of commencing their ſtudies, have returned from thence deeply poiſoned in their religious principles; and ſome who have not been altogether ſlain in the conteſt, have, it is feared, become ſo much

The next morning we went to Kirkaldie, (by Queen's Ferry) where we had a meeting with the town's people, ſome of whom behaved well; the glad tidings of the kingdom were preached, and a ſatisfactory meeting it was. From thence we went that evening one ſtage further, and purpoſed next day for Montroſe, forty-nine miles. The firſt ſtage in the morning was to Coupar in Fife, where we felt a conſiderable openneſs for a meeting, but having too much, in our own inclination, fixed our work for this day, we put by this ſimple feeling, and thought that, if way opened, we would give up to it in our return. A few hours convinced us that our plans were fruſtrated; for when we arrived at Dundee Ferry, we found ourſelves about half an hour too late for the tide, ſo that our horſes could not be taken over till about the time in the evening, at which we ſhould have been there, had we ſtaid and had a meeting at Coupar in Fife. From Dundee we went to Aberbrothick, which we left next morning for Montroſe, where we had a meeting in the

wounded, as to endanger their going halting all their days. It is of unſpeakable importance for parents and guardians ſolidly to conſider, in their diſpoſal of youth, the danger not only of this, but of every other expoſed ſituation in life. No profeſſional advantages or qualifications whatever, can be put in competition with the loſs or injury of that pure faith and principle, which is our unerring guide, our ſupport, and comfort through time.

evening with the town's people, who behaved well, and to whom divine regard was powerfully manifeſted.

From hence we went to Inverbervy, a little ſea-port between Montroſe and Aberdeen. Here we found we could not get away, without a meeting amongſt the town's people, which was readily provided for, and a very ſolid company attended; whoſe minds ſeemed like the good ground cultivated by the divine hand, for the reception of the ſeed of the kingdom. Divine aid was eminently extended to us, and to the people, and we were led, publickly and ſecretly, to return the gratitude of our hearts to him whoſe works alone can praiſe him, and who, in infinite wiſdom, after theſe favoured opportunities, is ſometimes pleaſed to lead his poor, weak ſervants, as from the holy mountain, and from taſting the animating wine of the kingdom, into the wilderneſs; and to cauſe them, like their Maſter, to experience ſomething of the forty days faſt, and the power of the Tempter; that ſo, their own inability may be proved, their humble confidence renewed in the divine arm, they drawn from having any confidence in the fleſh, and taught not to live by bread alone. From hence we proceeded to Stonehaven, and ſat with the few friends there, in whom the life of religion is weak. We went to Aberdeen that evening, and next day had a cloſe time with the friends there. The ſame afternoon we reached Old-Meldrum, and next day ſat a meeting with them, where we found we could not get away without ſitting in the families, and having a publick meeting with

the town's people; the firſt we ſet about the ſame day, and had a ſatisfactory meeting with the people in the evening. We found things very low amongſt the friends, but a comfortable hope, that of the youth would be raiſed up ſuch as would be qualified to ſupport the cauſe of truth, which is ready to fall in the ſtreets, and the principles thereof almoſt forgotten by thoſe that profeſs them, particularly in departing from the plain language, and loſing the diſtinguiſhing marks of their profeſſion; whereby the croſs is evaded, and the people's minds are become like the high-way ground.

We finiſhed at Kilmuck the viſit to the families of that meeting, and went from thence on ſeventh-day evening for Aberdeen, where we ſtaid the next day. My companion attended the meetings, where ſhe had good ſervice, and many people of the town came in. I had been unwell for ſome time before with pain in my face and teeth, which had now ſo increaſed upon me, with freſh cold, that, feeling no particular draft to the friends or people, and ſcarce being fit to move, I ſtaid in the houſe that day, in order to uſe ſome means for recovery, which were not ineffectual, and next morning we ſet forward for Urie. Here the friends of Stonehaven met us, but it was a painful opportunity, and little of the divine life to be felt. We reached Montroſe in the evening, and next day went to Aberbrothick, where we uſed ſome means to obtain a meeting; but they not being effectual, we were eaſy to leave the place, and went forward without any other meeting in the way, to Edinburgh,

where we arrived on fifth day evening, the fifteenth of the month.* The next evening we reached Kelſo, and Morpeth on the ſeventeenth, from whence we went next morning to Newcaſtle to breakfaſt,

* From Aberbrothick ſhe writes thus to a friend:—"The minds of many of the people in this land ſeem preparing, like the good ground, to receive, in child-like ſimplicity, the ingrafted word; and though it may be long before fruits appear, yet if thoſe that come this way, follow the ſimple openings of truth, in their ſtoppings at places where there are no friends, and get baptized into the ſtates of the people, it appears clear to us, that ſuch will be inſtrumental in helping forward the light of the perfect day of the goſpel, which has dawned in many of theſe parts: but it is under preſent chaſtiſement for neglect of duty, that I acknowledge we have not ſufficiently trod this path. One material omiſſion the week before laſt, has laid a foundation for repentance through this land, if not through time, unleſs our Maſter ſometime ſend us again to pay debt and intereſt; becauſe, from that one neglect have proceeded many entanglements, and preventions of doing right. We have great cauſe to believe and acknowledge, that the divine aid which hath been afforded, particularly in this land, hath been great; and though it may have been chiefly on account of the people, yet gratitude hath covered our minds for it, and it occaſions us to feel more deeply any want of faithfulneſs."

The following letters were written a few days after her getting out of Scotland.

"It is a favour when we are at liberty to feel one another, in the cementing bond of pure love and unchangeable fellowſhip; for, really, in journeys of this kind, our minds are often ſo ſtripped of ſatisfactions like theſe, that inſtead of feeling as if we belong to any

and attended both their meetings, in which we had deep, ſearching, but honeſt labour; and a degree of quietude, reſignation, and ſerenity of mind, cloſed the day.

body, or have any outward ſource of comfort, the ſtate of the pelican in the wilderneſs ſeems moſt ſimilar to ours; and, no doubt, for wiſe ends, our minds are thus clothed with abſtractedneſs, and ſeparated from domeſtic bleſſings: for our eye then being ſingle, and we conſidering ourſelves ſervants that have need to watch every pointing of the Maſter, we are in the greater fitneſs to receive that divine light, in which, and by which only, every ſervice in the church can be rightly accompliſhed."

——— "We are convinced it is right for thoſe who go into Scotland, to go without plans, or fixed times for things, and ſimply to attend, day by day, to the openings of truth, giving up their time freely, and conſidering themſelves in no reſpect their own. Such as thus faithfully viſit Scotland, and get deep enough in their minds to bring up ſuch weapons as will penetrate the minds of the people, and reach the divine life, rather than aim merely at convincing the judgment, will have, I am perſuaded, great ſervice in that land, and find the free dedication of their time to be an acceptable ſacrifice."

——— "We have now got as into our own camp, where cloſe painful labour is often our lot; which being almoſt continual, and without apparent effects, we are ſometimes ready to ſhrink from the work, and turn our faces homeward, conſidering ourſelves, in every ſenſe of the word, unprofitable ſervants. But I have thus far found, that when we have been ſo reduced, as hath been the caſe, that we durſt not look for great things, divine ſtrength hath been moſt adminiſtered, and the bleſſings

The next day we reſted, and on third day were at Shields, fourth at Sunderland, fifth at Benfieldſide, ſixth at Newbiggin, ſeventh at Allondale, firſt at Aldſton, and ſecond at Cornwood: at all which, the effects of an inattention to the unerring ſpiritual guide, were deeply felt by us; and, from place to place, our ſpirits were pained in viewing the declenſion and deſolation which have ſpread themſelves, even amongſt the foremoſt claſſes of the people; ſo that ſome of thoſe who have appeared as ſhepherds over the flock, have been overtaken therewith, ſmitten by the hand of the enemy, and proved their diſqualification for ſervice; whereby many that knew

that attend our thus dwelling in the deeps, have been couched under theſe feelings; and the ſpirit of diſcernment hath ſo proceeded therefrom, that we have had humbly to admire the dealings of the divine hand, which, by reducing his ſervants, exalteth his own cauſe. When ſelf is moſt brought down, there is leaſt anxiety about the fruits of our labour; they are left to the great Huſbandman, who cauſeth the rain to deſcend on the juſt, and on the unjuſt; and ſurely it is enough for us to experience our meat and our drink to be an obedience to the will of our heavenly Father: for thereby, we get food that the world knows not of, and feel ourſelves bound to his truth, though many may forſake it. We are reconciled to ſuffer therewith, ſeeing with an eye of faith, that notwithſtanding the declenſion amongſt us, the ſmiting of the ſhepherds, ſome in being happily removed from the evil to come, and others by the hand of the enemy, and the ſcattering of the ſheep, yet the promiſe will be fulfilled, upon the little ones: and theſe keeping to their Judge and Lawgiver, ſhall with the Lamb, experience a victory."

not the ſure foundation, but whoſe eyes were fixed upon man, and whoſe walking was circumſcribed by the appearance of others, have been ſcattered from the place of true feeding, and thus want an anchor to their ſouls in the time of trial. This the ſpirit of truth would have amply ſupplied, had it been made the object of their reſearches, inſtead of the honour, the wiſdom, and the complicated gratifications of man in his depraved ſtate. But in the courſe of theſe meetings, particularly at Newbiggin, Allondale, and Cornwood, we felt an evidence that the divine promiſe will be fulfilled upon the little ones, and that there are of this number, who, if they keep faithful under the preparing hand, will be raiſed up to be ſtandard-bearers in the work and houſe of their God. But oh the danger of even theſe, that have been ſeveral times dipped as in Jordan, not abiding the day of further trial, wherein nothing but the pure gold will ſtand; becauſe the fiery baptiſm of the ſpirit, is ſo ſuperior to every thing but what is of its own durable nature, that whatever has been mixed with it muſt, in this teſt, be ſwept away; that the veſſel which is formed of the reſidue, may be ſo pure as to be entitled to the inſcription of, "holineſs unto the Lord."

As it is for want of this patient dedication of heart to the operation of truth, that many veſſels amongſt us have been little better than ſounding braſs, or tinkling cymbals to the people, having no authority from that of which they ſpoke, nor diſcovering an alliance to the maſter by following his holy pattern, my heart has been led fervently to

implore for myſelf, and for a number of theſe, to whom I felt united in our heavenly Father's love, that whatſoever may be the ſufferings of the preſent day, and howſoever one may fall on one hand, and another on another, our eye may be fixed on the Rock of our ſtrength, and our faith ſo repleniſhed, that though the feet may be placed as in the very bottom of Jordan, we may not flinch therefrom, nor ſeek an eaſier path than that which the wreſtling ſeed of Jacob have ever trod; nor have any greater joy than to be united by an exerciſe of ſpirit to our holy Head, whether in ſuffering or in rejoicing. We had, in all theſe places, the renewed aſſiſtance of that ſpirit which helpeth our infirmities, teacheth how to pray and travail in ſpirit, and how to miniſter to the ſtates of the people; whereby ſome of the hidden things of darkneſs were ſearched out, the ſtrayed of the flock invited to the fold, and the little travailing remnant were encouraged to go forward on their way.

We had an uniting ſeaſon at Cornwood, in that pure fellowſhip of ſpirit, which ſupplieth every member in the body with freſh vigour to perform its function. From hence, with our friends M. J. and J. W. we went to a meeting in Cumberland: it was a time of deep exerciſe of mind, but in faithfulneſs thereto, the power of truth roſe into dominion, and we had reaſon to hope it was a profitable time to divers. We left this place, and in the afternoon were at another meeting, which was, for a time, painful beyond deſcription; but by an humble waiting, it was diſcovered that the people were fed with

an unſound miniſtry, that the ark was taken into the hands of the uncircumciſed, and that there was a number who loved to have it ſo. The power and authority of truth aroſe, by which we were enabled to place judgment on that ſpirit, which was ſeeking to ſupport the teſtimony with unſanctified hands, and to have their honour from men, forgetting that holy anointing and preparation of heart, whereby the Lord becomes ſanctified in all thoſe that draw nigh unto him; and the bread that he gives them to break receives a bleſſing upon it, in that it ſhall not be void, but prove a viſitation of his love to thoſe to whom it is ſent, whether they will hear or forbear. Here we had afreſh to obſerve, that where miniſters maintain their inward exerciſe, and keep near to their gifts, the ſpirit of true diſcernment, which ſearcheth all things, is not wanting to prove, from the line in which it leads them, the rectitude of their miniſtry to the living and wiſe in heart; who judge not by the ſight of the eye, or the hearing of the ear, but by the unerring evidence of truth, which remains to be the ſavour of life unto life. Our minds were thankful, under the freſh ſenſe of divine favour and ſtrength, in being found worthy to ſuffer with the ſuffering ſeed, and with the little remnant that are thus exerciſed, and who belong to this meeting: to theſe, though they are weak, the bread of encouragement was broken.

Next morning we ſet forward, and on our way, I received an account from my huſband, who was then in London, of the death of his father, and that he purpoſed going over with the friends who

had attended the yearly meeting, to accompany his ſiſter, and to pay a viſit to his mother and friends, on this affecting occaſion; reaſons with which my judgment led me to coincide, though I felt myſelf deeply affected with ſo unexpected a circumſtance; and having received a letter, conveying ſorrowful intelligence on various ſubjects, I was ready, with the additional concern of the important ſervice in which we were engaged, to ſink under the general preſſure of my mind. But, in this ſituation, I had freſh cauſe to recur to that divine and inviſible arm which drew me out; and in the feeling whereof I could then ſay, with a degree of holy confidence, "Lord, I have left all to follow thee," to that ſtation into which I apprehended myſelf called, though but a child, and to nothing ſhort of a diſciple of the Lamb, to fight under his banner, and to prefer his work to every gratification or concern of my own. I found it was an eaſy thing to ſay, I will follow thee whereſoever thou leadeſt; but when our fidelity is tried with croſs occurrences in our natural feelings, united to the freſh painful ſenſe, that the foxes have holes, &c. then are we ready to ſhrink, and deſire that the cup may paſs from us, forgetting that all muſt be left to the great Diſpoſer of all things; that ſo, with holy confidence, our reſolutions may be, "though thou ſlay me, yet will I truſt in thee." Under this diſpenſation, I was afreſh ſtripped, and became a ſuppliant at wiſdom's gate; where, I found I had nothing to receive for my help, but a patient ſubmiſſion to the divine will, and renewed ſtrength, ſimply and ſingly, to wait, not only re-

ſpecting circumſtances relating to my ſocial concerns, but in the line of my religious duty, and in the exerciſe of the gift; ſeeing that it is only when the eye is ſingle, that the body is full of light.

We attended the next meeting, which for a time was inexpreſſibly dark and painful; but being engaged fervently to travail for the reſurrection of life, we had renewedly to acknowledge, that our labours were bleſſed, and ſtrength afforded for that time, to awaken a number from a ſtate of ſpiritual death, and to ſhew them the deplorable ſituations they were in. We proceeded to another meeting, and on firſt day attended both the meetings there; in the firſt of which we were enabled to relieve our minds from the weight which, in the forepart, deeply affected us, and it was a time of renewed favour. Numbers will not hear either the Maſter or the ſervant when ſound doctrine is delivered unto them: but the moſt fine gold becoming changed, and they remembering ſomething of the work of the Refiner, but not keeping under it themſelves, are making ſomewhat for the people which is ſpecious, and feeds their itching ears, but which at the ſame time is putting death into the pot: ſo that for want of thoſe that hear, recurring to the witneſs for God, the true ſpirit of prophecy, the ſeed of the kingdom becomes ſtifled, and total inſenſibility enſues; a ſtate over which, in this county, we had deeply to mourn. The meeting in the afternoon was ſilent, and our minds preſerved in great reſignation.

On 3d day following we went to Moorhouſe and Kirkbride, on 4th were at Wigton and Bolton, on 5th

at Berkfoot and at Maryport, and on 6th at Allonby and Broughton. The cloſeneſs of the exerciſe in meetings, and in travelling, had by this time ſenſibly affected or reduced our ſtrength and ſpirits; but reſting on 7th day with a friend helped to reſtore us a little: yet the wounded and captivated ſtate of us as a people, and eſpecially in this county, renders a little preſent reſt, like the eating of the paſſover with bitter herbs: for how can the ſervant rejoice where the Maſter reigns not.

On 1ſt day we ſat with the friends at Pardſhaw, where divine regard was renewedly extended to us and to them, in opening the book of His law, and diſcovering the tranſgreſſions of the profeſſors thereof. The ſame evening we rode to Whitehaven, and had a meeting there the next day the 10th, which was painful; but a little oppreſſed remnant were ſtrengthened: for which thankfulneſs ought to ariſe, and gratitude cover our ſpirits, notwithſtanding we, as the poor ſervants and off-ſcouring of all things, are often abaſed under the ſenſe of our own nothingneſs, and of our omiſſions and commiſſions; for on theſe the compaſſionate eye of the Maſter condeſcends to look, when we ſee ourſelves, and are proſtrate before him, under the ſenſe how liable we are to ſwerve to the right hand or to the left, from the clear and pure openings of truth in our religious ſervices, without a cloſe attention of mind thereto. This requires a previous ſtrippedneſs and baptiſm of ſpirit, that our own activity may be reduced, and ſubjected to the Power that quickeneth and giveth life; and that, likewiſe, unprofitable timidity and fear

of man, may become ſo removed, that we can, with ſingleneſs and reſignation, depend ſolely upon the ſimple revelation of the divine will. For though it is needful for our refinement, and fitneſs for ſervice, to be clothed with the ſenſe of our weakneſs, and the inſufficiency of our wiſdom and diſcernment in the myſteries of the kingdom, and in performing the leaſt work for the ſpiritual building; yet on this, when called to labour, our eye ſhould not be fixed, but reſt, with faith, on the inviſible arm of divine power; that being in a ſituation ready to receive help from it, we may be therewith content, and favoured with that bleſſing which renders acceptable the ſmalleſt offering, or the bread that may be compared but to the barley loaf.

We went to another meeting, where things are very low, ſome of the members being ſo weak as to let fall ſome of the fundamental principles of our profeſſion; whereby the few that are faithful are oppreſſed with the ſeed, and are ready to ſink under diſcouragements, and alſo with ſome appearances in the miniſtry, concerning which we felt no anſwer of life as unto life. Here we lodged at the houſe of our valuable friends J. and B. D. who next day accompanied us, with ſome other friends, to Keſwick, where we had a pretty large and ſatisfactory meeting amongſt the town's people. On fifth day the thirteenth, we attended the week-day meeting, and monthly ſelect meeting at Greyſouthen, where gracious condeſcenſion was eminently extended to us, and to the members thereof; and we parted with many of our friends on that ſide, in much affectionate

fellowſhip, and ſympathy with each other's tried ſituations, ariſing from the deep declenſion and deſolation which widely ſpread over us as a people.

Next morning we rode to Iſell meeting, in a very ſtormy tempeſtuous day, ſo much ſo, that the friends belonging to the meeting durſt not venture out, except three men, for whom, in a cold damp meeting-houſe, we waited in our wet cloaths three quarters of an hour; having no better accommodations for ourſelves or horſes, than a bare ſhelter from the heavy rain that fell here. We ſat down with our guides, and the few that came, ready to conclude that, under theſe circumſtances, it would be an unavailing attempt to have our minds properly ſtayed; but he who mercifully condeſcends to viſit the two or three that gather in his name, was pleaſed eminently to own us that day. I remembered, and had to open the paſſage, "Bleſſed is that ſervant that watcheth, and keepeth his garment, and who, when his Lord cometh, is found ready." It appeared to my mind that all thoſe who have enliſted under the ſpiritual unconquered Captain, have received a mark thereof, a change of heart, an awful covering of ſpirit, a loving of one another, and means whereby ſuch might ſtand in readineſs for the word of command; and that therefore the peculiar bleſſing of the divine hand reſts upon theſe faithful ſervants, who when not actually in ſervice, ſo remember their office, as to be fit, when called thereto, to ſtep into it, and move only in that raiment, and with that armour, which the maſter gives them. For want of this watchful attentive care, in times of withdrawing,

many amongſt us, when there has been an opening for labour, have not been found ready, nor approved worthy, to advocate the heavenly cauſe; and thus the warfare has not been maintained, but the battle is retarded, Iſrael falls before his enemies, and the accurſed thing is in the tribe of Judah.

At the cloſe of this meeting, where my mind had been led to centre to a quiet dependance on the ſmalleſt evidence of the divine will, after ſome days of deep probation, and frequent deſertion of ſpirit, the aforeſaid paſſage, "bleſſed is that ſervant, &c." powerfully revived and ſpread before me, and, with a voice intelligible to my ſpiritual ear, applied it to myſelf; which introduced ſuch a calm over my mind, and ſeparation from the natural feelings thereof, as I never before experienced. Under this ſenſe, I concluded it was the laſt meeting I ſhould ever be at; that the dedication of my heart, and ſome afflictive diſpenſations that were paſt, had proved acceptable, and that now there was no obſtruction to my final diſſolution, nor an attachment in me to any thing below: a ſituation of mind ſo different from what I uſually felt, when I have feared that the cloſeneſs of my connections had the aſcendency over my love and travail of ſpirit for the cauſe of truth, that I wondered at the change. I looked towards my friends, ſaw ſome of them in their places, and feeling myſelf in my own, without a cord to break, I apprehended that, in a very little time, I ſhould be gathered to that eternal habitation of reſt, whereinto I never before ſo ſenſibly entered, and of which I had never ſuch a foretaſte. It was

nothing that elated me, my natural ideas were dormant, but what I experienced ſeemed ſolid ſubſtantial truth. After the meeting broke up, and I was making the neceſſary preparations for proceeding to the next meeting, there was no interruption to my mind, till riding along the road, with a freſh awful application to the Lord, and breathing that I might not reſt too much under this impreſſion, and that if there was any other end to anſwer than what I had ſeen, it might be diſcovered; leſt by looking too much at an opening ſo comfortable to myſelf, I ſhould be in danger of neglecting a continued exerciſe of ſpirit, and the ſervice I might be called to from place to place; and thereby render that which was intended a bleſſing, a block in my way in preſſing after ſo deſirable an end as had opened therein: thus waiting to ſee further the way caſt up for me, I thought I clearly diſcovered, that it was a mark of divine regard at that time extended, in order to ſhew me the excellent ultimate effect of what I had had to open to others, and the need there was for me to attend to it myſelf, during the courſe of my own pilgrimage; and alſo to remove an idea, that the ties of nature are ſo interwoven with my attachment to eternal excellency and purity, that the ſeparation muſt be like the furnace being heated ſeven times hotter than it had before been experienced. Inſtead of this, I had to behold, in humble admiration, the works of an almighty hand in the deeps; and how, when our hearts are upright before him, he inviſibly works our deliverance, by means which the unenlightened underſtanding of

man cannot comprehend. When the power of truth predominates, we ſee, in the viſion of light, its ſuperiority to every natural endowment or gratification; ſo that the inſurmountable difficulties that are beheld by the natural eye, are ſubjected, and the mountain of the Lord is exalted on the top of all the hills. In commemoration of this token of divine regard, my mind is bowed, under the ſenſe of my own unworthineſs, and how unable I am, notwithſtanding this view, to dwell in a ſtate of preſervation and acceptance, without wreſtling, from time to time, for that faith which overcometh, and that patience whereby we are kept in the hour of temptation: for "except the Lord keep the city, the watch-"man waketh but in vain."

After the meeting at Iſell we went to Coldbeck, where we had a ſuffering time, but were enabled in a good degree to ſearch out the cauſe. Next day we attended a meeting at Moſedale, where we had comfortably to obſerve that the Maſter's feet had been, though in general things are very low. On firſt day, the ſixteenth, we were at both their meetings at Penrith, where we painfully felt the oppreſſion of the ſeed, as in many other places. That evening we rode to Terril, and next morning had a meeting there; where the neceſſity of thoſe who are called to the miniſtry ſitting looſe from outward connections and profits, and following the Maſter whitherſoever he leads them, was clearly ſet forth. From hence we went to Strickland meeting, and on our way, I had a fall from my horſe, by which I was hurt, but attended the meeting, which was

favoured, and I gradually recovered. From Strickland we went to Hawkſhead, and from thence to Swarthmore, where many not of our ſociety attended; and it proved an eminently favoured ſeaſon. Our next meeting was at Height, which was a low time.

We then proceeded to another meeting, reſted and wrote on 7th day, and on firſt ſat both their meetings; where we had ſecretly to mourn over, and publicly to diſcover, the affecting ſituation of thoſe who, from year to year, have been divinely favoured, and, like the vineyard we read of, dug about, fenced, and viſited by the good Huſbandman. But oh, the falling ſhort! one may plant, and another may water, yet as the increaſe is of the Lord, and He not being devotedly ſought unto for that dew of heaven which renders us fruitful, and that pruning hand which would keep the branches clean, numbers, after having been planted choice vines, have become the degenerate plants of a ſtrange vine unto the Lord; and notwithſtanding they keep a greenneſs, and an appearance of life, it was clear to the view of our minds, that if there were not a getting deeper, even to the waſhing pool, and being ſtripped of themſelves, the princes alſo ariſing from the duſt of the earth, and anointing the ſhield, ſpiritual death will greatly increaſe amongſt them, and the judgments of the Lord for diſobedience will enſue.

The week following we took Preſton, Grayrig, Sedberg, Dent, Garſdale, Ravenſtonedale, and Lartington; and alſo had a ſatisfactory meeting at Bowes, where are none of our ſociety; and at the others,

we were favoured with ſtrength for the exerciſe that fell to our lot therein. The firſt day following, we attended the meeting at Staindrop, and another in the evening at Biſhop Aukland; on ſecond day we went to Durham, and attended the ſeveral ſittings of the quarterly meeting: in all which we were enabled, far beyond our expectation, to relieve our minds, by honeſtly, in the fear of the Lord, and not of man, expreſſing our ſenſe of the ſtate of things amongſt them; and it was a time of renewed favour. From thence we went forward, and were at a meeting wherein the uncircumciſed ſpirit was painfully felt to prevail in the forepart thereof; but our help and ſafety depending upon our going down to the brook, we were engaged patiently to wait for divine clothing, knowing that it would be dangerous to go againſt them in untried armour, notwithſtanding the cauſe might be good: and we may thankfully ſay, that good is the word of the Lord, and efficacious to the ſmiting of the Goliahs of this day."

Her own account of this journey ends here; but it appears that ſhe proceeded from this place to Stockton and Yarm, viſiting the meetings there; went back to Benfieldſide, then to Ayton, Bilſdale, and Kirby, and returned home about the middle of the ſeventh month.

After ſhe had got out of Scotland, ſhe and her companion felt their minds diſpoſed to ſalute the friends of the monthly meeting of Old Meldrum with an epiſtle; a copy whereof follows.

Dear Friends!

« As in our travelling along, we have frequently felt our minds covered with an earneſt engagement for your preſervation, and a ſenſe of the love of our heavenly Father towards you, which engaged us to pay you a viſit, we are drawn in the renewed extendings thereof, to ſalute you with a few lines, and, according to the ability received, to ſtrengthen the little life that is amongſt you; that the elders may be gathered to the true place of feeding, the middle-aged ariſing may become men and women of valour for God, and the youth having examples ſet before their eyes of a ſteady circumſpect walking, ſeaſoned with divine virtue, may be engaged, by the efficacy of the ſame holy principle, to ſucceed their parents, and the faithful in all ages, in carrying forward the Lord's work, and in His name, which is His power, ſetting up their banners. But, dear friends, as there are many impediments which have hindered us as a people, both in this land and in yours, from advancing in our ſpiritual progreſs, and increaſing our ſtrength in the Lord, let us inquire into the cauſe whence they have come, and to what they will tend. For if we had kept to the ſure foundation, and in all things conſidered ourſelves the followers of a crucified Lord, rather than nominal members of a religious ſociety, and been concerned to walk even as He walked, the ſnares of the enemy would not have prevailed to have led ſo many captives into a ſtrange land; becauſe, againſt the Rock of ages, whereon we might have been built, the gates of hell ſhall never be able to prevail. But for want of

keeping an eye open to this preſerving Power, a ſpirit of indifferency hath crept in, and, whilſt many have ſlept, tares have been ſown; which as they ſpring up, have had a tendency to choke the good ſeed; thoſe tender impreſſions, and reproofs of inſtruction, which would have prepared our ſpirits, and have bound them to the holy law and teſtimonies of truth. Thus, ſtrength hath been wanting to maintain the diſcipline of the church, in that purity wherein it was firſt eſtabliſhed; and a door hath opened for increaſing liberties. Hence, hath enſued a mixing with the ſpirit and cuſtoms of the world; ſo that thoſe who have not been taught the ſame doctrines, but are looking upon us, may query, "Where is your God?" ſeeing, that though we profeſs to be led and guided by the ſpirit of truth, our fruits differ not from theirs; but the croſs is removed out of the way.

As one deviation from the path our predeceſſors walked in, conformably to the precepts of Chriſt, painfully affected our minds, both when our lot was caſt amongſt you and ſince, we feel not eaſy without renewedly obſerving, that, in the promiſe of the reſtoration to Iſrael, it was ſaid, "I will turn to the people a pure language;" and knowing that this goſpel day is ſtill more glorious than that, if we did but live in the light thereof, which would clearly diſcover to us the corrupt ſource of flattering titles, and of ſeeking to gratify the vain mind of man, how can we, without ſacrificing the principle of truth, which leads and guides into all truth, give up that

pure language to which our forefathers were turned, and adopt the unſound words of You to a ſingle perſon; and calling the days of the week and months by the heathen names; and thoſe, our maſters and miſtreſſes, who are not really ſo; forgetting the command to call no man maſter. Is not this returning to the night of apoſtaſy, and in our dealings and converſe with men, crucifying afreſh the Son of God, and putting him to open ſhame, by thus denying him, or refuſing to bear his croſs and teſtimony to the world?

"We believe there is a number amongſt you, who, by example, have been trained in a deviation from our holy profeſſion; and theſe we tenderly addreſs, and exhort to feel for themſelves after the influence of that holy ſpirit, which leads its followers in the ſame path, however remote from outward help their ſituations in life may be; for the peculiar privilege of theſe is, they need not that any man teach them, but as this ſame divine anointing teacheth them all things. Though you may have but few to ſtrengthen your hands, by their example and ſympathy with you in your honeſt endeavours to break down the partition walls, which the enemy has raiſed to prevent your advancement to the perfect day of God; yet be not diſmayed in your labours, but remember the fervent zeal of our predeceſſors in the truth; how they endured the perſecutions of that day, and how, with unconquerable fortitude and reſignation to the Lord's will, they ſteadily purſued the path of true ſelf-denial, and fought the good fight of faith. And if we, in this day of deep

declenſion, look to the Rock of our ſtrength, we cannot fail to find that it is a day which calls for diligence; and that whatever pointings of duty we are favoured with, our preſervation depends upon a faithfulneſs thereto. And therefore, beloved friends, be ye engaged to ſee what it is that keeps you in a ſtate of weakneſs, and prevents your feeling the ſtrengthening and conſolating influence of the ſpirit of Chriſt; that ſo, you may be enabled to remove the impediment out of the way, be faithful to the Lord, and ſtand in the authority of his truth; that endeavouring to rule your own houſes well, and to have your children in ſubjection with all gravity, you may know his baptizing power upon your ſpirits, in your aſſembling together; and your ſecret proſtration and fervent breathings, will be acceptable to his holy eye, and bleſſed by his bountiful hand: and in your meetings for diſcipline, you will likewiſe be ſeaſoned with the ſalt of the covenant, and by your honeſt endeavours to keep the camp clean from all diſorderly walkers, you will grow ſtronger and ſtronger, and your minds become united together in the bond of true peace. Thus, may it pleaſe the Lord to operate upon your ſpirits, and to influence the youth amongſt you to a watchful attention to their thoughts, their words, and actions; that being preſerved from mixing with thoſe who would draw away their minds from the diſcoveries of truth, and centre them in the corrupt language, and changeable cuſtoms of the world, they may prefer a religious awfulneſs upon their ſpirits, and ſeek for that pure fear of the Lord which is a fountain of life, preſerv-

ing from the ſnares of death, and ſecuring a ſafe hiding-place in the day of trouble.

With ſatisfaction we acknowledge, that we felt, whilſt with you, that the hand of the Lord has been at work upon the minds of the youth, and that ſome of theſe have ſubmitted thereto; to whom our ſpirits were and are led into near ſympathy, and filled with an earneſt deſire for their preſervation and progreſs in that good work which is begun in their hearts. Be encouraged, beloved friends, to hold on your way, and more fully to ſubmit your necks to the holy yoke, that thereby you may be made willing to ſuffer for the cauſe of truth: and though you may not have many examples and helpers in the Lord, yet being engaged to dwell near the Root of divine life, and ſeeking for ſtrength therefrom, you will feel the progreſſive diſpenſation of the heavenly Viſitant, and grow in ſtature, from the ſtate of children, to young men in the Lord. Let ſituations be what they may, and outward advantages ever ſo great, we are abundantly convinced, that whoever experience an inheritance in the truth, and an eſtabliſhment therein, muſt purchaſe it for themſelves, learn to live on manna of their own gathering, and know from whence all their freſh ſprings proceed.

And now, dear friends, the fervent deſire of our ſpirits is, that you may be ſtirred up to a renewed ſenſe of the declenſion of the preſent day, and under it, be engaged to ſeek for ſtrength to ſtabliſh you in every good word and work; that being clothed with

a zeal according to knowledge, for the proſperity of Zion, and the enlargement of her borders, you may become eſtabliſhed as a city ſet upon a hill, having the light of the goſpel day upon your dwellings.

M. P.
S. G.

BENFIELDSIDE,
7th Month 7th, 1782.

CHAP. III.

Viſit to her Huſband's Relations in Ireland.—Journey into Norfolk, &c.—Viſit to the Meetings of Friends in Ireland.

IN the 11th month, 1782, ſhe felt an inclination and freedom of mind, to accompany her huſband into Ireland, on a viſit to their relations. The deeply inſtructive exerciſes which ſhe met with previouſly to her landing in Ireland; with her humble watchful ſtate of mind and engagements there, may in part be collected from the following letters, which, except the firſt, ſhe wrote in that land.

——— "This place (Holyhead) is uncomfortable to ſtay at, amongſt a great deal of company, and no woman but myſelf; and though it is made eaſier by their great civility, yet the journey altogether is an awful thing. On ſurveying my inducements for coming, and impartially examining myſelf, I have not yet found any uneaſineſs, though I am low, and our preſent ſituation is a trial of both faith and patience. Indeed the many rocks and ſhoals attending us, in our religious and civil concerns through this trying pilgrimage, will, I apprehend, ever prove a trial of theſe; and therefore, by the direction of the Beſt of Pilots, to guard againſt them, and to ſteer wiſely through life, is the work of our day;

and will open moſt clearly the proſpect of the haven of durable reſt."

——— "I was greatly pleaſed when we got to Holyhead, hoping ſoon to be in Dublin, and dreading the water but little. Here our diſappointments began. We went out to ſea next day, were toſſed about for fourteen hours, and I then returned exceedingly ill; ſo much ſo, that it became a matter of doubt to my huſband whether he ſhould not have to bury me there. I thought as ſoon as my head was laid after our return, that I perceived a cup bitterer than death; for that death, except on R. G.'s account, I ſhould not have regretted, ſo ſhaded are all the domeſtic enjoyments and temporal bleſſings of life, when, abſtracted from them, we are called upon, faithfully and with ſingleneſs of heart, to do the will of our heavenly Father. To have a meeting at Holyhead preſented with great weight, and at the ſame time the appearance of things told me that, on various accounts, (my own bodily weakneſs not the leaſt) it was an impoſſibility. I was afraid, but I think I was not rebellious. In the depth of diſtreſs, I offered myſelf as one unable to anſwer the requiring, hoping the offering would be accepted, and that ſome ram would be caught in the thicket. Here the call ſeemed renewed to obedience, and not ſacrifice; and I ſaw that if any thing ſhort of the demand was offered, though I even exerted myſelf in faithfulneſs in Ireland, as I promiſed to do, I might be ſuffered to fall into a ſnare, and return from thence, inſtead of the reward of peace, with

the query, Who hath required this at thy hands? Preſent obedience, and ſubſervience to the operation of truth on our minds, is no doubt what will preſerve us on this ſea of glaſs mingled with fire; for if we keep with the life, and move therein, it will keep us humble, reduce our confidence in the fleſh, and draw us down into ſuffering with it. When our dwelling is as amongſt the pots, and no goodlineſs remaineth in us, then we know in whom is eternal help, and the travail of our ſpirits is for ability to look towards his holy habitation.

Our firſt ſailing was on fourth day, and by ſixth day I was got ſomething better, when the captain and a great number of paſſengers were diſpoſed to ſail, and none of them more ſo than ourſelves, if the wind would take us, which, according to the feelings of my mind, I believed would not: but I have no cauſe to think it was unacceptable to try the fleece again; which we did, and after getting out of the harbour, the wind turned againſt us, and grew very rough. The veſſel was violently toſſed, and at one time we were in great danger of foundering. I lay as quietly as I could, beholding the wonders of an almighty hand concerning us; and in the deeps, both ſpiritually and temporally, I felt myſelf a Jonah, when the people were crying, that there was one on board; and all was tremendous about me. The danger we were in was evident, but my hope never failed me; which I eſteemed an unſpeakable favour, and which led me to a greater willingneſs than I had before felt, to give up to the meeting, or any thing elſe that was required. We were out this time

but about four hours, and after we landed, a large merchant ſhip was wrecked in our ſight, but no lives loſt. My ſituation now became awful; there ſeemed no way but reſignedneſs to the meeting, and that I could not ſee was to be till firſt day. My huſband I perceived was afraid, for he conſidered us accountable for whatever the cauſe ſuffered by us, eſpecially as there never was a meeting there before.

On firſt day morning we were tried again, for the wind being fair, we prepared for ſailing, and when all was ready for going on board, a ſtorm came on, and the captain durſt not venture to looſe the ſhip in the harbour, believing that if he did, it would be ſoon wrecked. We then returned again, and the time came on for the people to go to ſome place of worſhip; when finding an empty houſe near the inn, we engaged it, and felt moſt eaſy to give notice to but a few, that we were going to ſit in our uſual manner to worſhip, and that if they, or any others, choſe to accompany us, we had no objection. Before we got to the place, many were there, and more followed; and to our humble admiration, divine aſſiſtance was near, and wonderfully helped us over that ſitting. At the concluſion, the people were deſirous of another in the evening, which, when we had conſidered it, we conſented to; and I may venture to ſay, it was crowned with good, and the melting operation of truth appeared to be experienced by many of the people, who behaved with great ſolidity. The next evening tide ſuited for our paſſage, and with peaceful minds we embarked, and were but

nine hours from bay to bay. Thus have we cauſe to turn back to this page of our lives, with humble gratitude of mind, and to acknowledge that a ſimple pointing of duty, and a ſimple diſcharge thereof, is productive of ſolid ſatisfaction; when, on the other hand, no exertion or anxiety of our own, can furniſh us with one grain of it, nor can we, by taking thought, add one cubit to our ſtature!"

——— "Often, very often, ſince I ſaw your faces, has my mind viſited you in affectionate nearneſs; but I have ſeldom felt greater inability, than ſince I came into this land, thus to converſe with my friends; for as our coming was ſudden, it has occaſioned deep ſearchings of heart, for preſervation, and direction how to move in the line of wiſdom."

"We met with a very cordial reception in Ireland; the hoſpitality and affection of our friends were not unacceptable to a poor ſtranger like me; nevertheleſs my mind has not ſeemed at liberty, as I could have wiſhed, to enjoy that ſociety which is gratifying to ſelf. It is good for us renewedly to feel ourſelves not our own, to ſtand reſigned to the divine will, and to know it to be our meat and drink to do it. Every little additional experience tends to convince us, that herein conſiſts our moſt ſolid and permanent ſatisfaction; and were our diſpoſition of reſiſtance to the painful preparation for devotedneſs removed, we ſhould more often have feelingly to acknowledge, that with the divine bleſſings, there is added no ſorrow; but we make ſorrows for ourſelves, we add that which our gracious Benefactor

hath not in ſtore for us. A path exempt from trials is what I have no right to expect, and what I hope I am learning not to deſire. A patient ſubmiſſion to every divine diſpenſation, is what I wiſh for an increaſe of; that ſo, the mingled cup of life may prove a profitable draught, and impreſs me, more and more, with an humble ſenſe of the multiplied bleſſings beſtowed upon me: for by this means, I believe we ſhall increaſe in knowledge how to move and conduct ourſelves, amidſt the various temptations, beſetments, and croſs occurrences, incident to this probationary ſtate."

"We went pretty directly from Dublin for Clonmel, after the half-year's meeting, and ſpent two days very much to my inſtruction, at Ballitore.—We ſtaid about ten days amongſt our relations, who are valuable and kind, and then went for Carlow quarterly meeting, where were Robert Valentine and his companion, &c. I think, upon the whole, it was a very favoured gathering, though here, as in our land, the world and its ſpirit has made great devaſtation and ſcattering amongſt the gathered tribes."

——— "We look with a degree of ſatisfaction at our return. A little reſt to body and mind will be truly acceptable, as our viſit to our relations ſeems now completed. Our paſſage through this land has been encumbered with many thorns, and attended with many trials unforeſeen by us. It is a day of deep humiliation, and it ſometimes looks as if our judgment were taken away. I want not to make complaints; I wiſh rather to profit by what I have

ſuffered, and reap inſtruction from every renewed diſpenſation of infinite kindneſs; feeling myſelf unworthy of the leaſt of His benefits, and that, without His peculiar care, I ſhall be overwhelmed, and warped aſide from the ſtability of the truth: but by being baptized into a deep ſenſe of my own weakneſs and frailty, I have been led to acknowledge, that even the bitter things are ſweet; ſeeing that, in infinite wiſdom, they are ordered for the ſtrengthening of our ſpiritual appetite, and bringing down that part in us which is at enmity with the croſs, and loves not its government in the mind."

Her home for ſeveral years after her marriage, was at Foſton, a village ten miles from York. This was to her a comfortable retirement, when not engaged abroad in the ſervice of truth. But though gratifying to nature, and a deſirable reſting place, her concern for the advancement of her great Maſter's cauſe, which was her moſt deſired meat and drink, often called her from this abode, ſo that ſhe ſeldom reſided there for a month together. It appeared, indeed, that ſhe was unwearied in promoting the cauſe of truth and righteouſneſs, and willing to ſpend and be ſpent for the great Name's ſake.

In the ſpring of the year 1784, ſhe appears to have been engaged in a viſit to the meetings and ſome families of friends, in Norfolk, and to divers

other meetings, as ſhe proceeded to the yearly meeting at London. Of this religious engagement, no regular accounts of her own, have been diſcovered; the following are the material parts of all that have been collected from her letters.

——— "We had nine meetings laſt week, at eight different places, beſide private opportunities in families, which we durſt not avoid; finding the declenſion to be ſo great in almoſt every one, where we have come, and ſo few who ſeem to know it, that we are ready to ſay, For Zion's ſake we cannot reſt nor hold our peace, till at leaſt they are informed of their ſtate." ——— "We attended their week day meeting at this place, with which we were well ſatisfied, it being a time of much inſtruction, however to my mind; finding by a degree of living experience, that there is indeed a Miniſter of miniſters, on whom we have great cauſe to wait to be inſtructed ourſelves, in our private, as well as public duty; that, in all things, we may approve ourſelves obedient ſervants, and good examples to the flock. It was my lot to ſit in ſilence, viewing the great, and almoſt general, inſenſibility to true religion."

——— "We have not only travelled hard, but found much work at places where we have come, finding it rather more than uſual in the line of our duty, to bear a teſtimony, not only to the truth, but againſt the numerous evils and inconſiſtencies, which have generally overſpread the profeſſors in theſe parts; and as our peace much depends, in our paſſing along, in being honeſt, and ſpeaking the truth without parables, we have been enabled, pretty

tolerably, to diſcharge our duty, and to ſhew them how far they are from what they pretend to be; though it is hard work, and we find that the more abundantly we manifeſt our love in this way, the leſs we are loved by many who have been uſed to ſmooth things, and have ſought to make the truth conform to them, inſtead of their conduct being brought to, and regulated by, the truth. So that indeed many are blind in error, and thoſe that ſee, will not exert themſelves to ſearch their own houſes, and remove the inconſiſtencies that are in them. A mournful proſpect appears in theſe, as well as many other parts; no likelihood of a ſucceſſion in the truth, and even the preſent ſtandard-bearers ready to faint. Under theſe impreſſions, we ſeek not great things for ourſelves, but rather are diſpoſed to conſider it a favour, (great enough for us to expect) if we have our lives for a prey, from one place to another.

"We have little expectation, that in any ſittings, our minds will get above the ſpirits of this people: and till that ſtrength ariſes which puts the armies of aliens to flight, I truſt our lips will be ſealed, and we content therewith; for indeed, it is not an eaſy taſk to miniſter to this degenerate age, who think they know all things, and, like the magicians in Egypt, can account for all the works of the divine hand. But what a favour it is, that there is ſtill extended to us as a people, that power which confounds the wiſdom of theſe, and brings to nought their great underſtanding."

——— "We have been much engaged the few days we have ſtaid at Norwich. It has been to our minds a ſuffering time, during our ſtay in that place; but though we have mourned, and perhaps rather murmured at times, yet we have great cauſe to be thankful for the help wherewith, in infinite kindneſs, we have been helped. It is a day of great diſcouragement, and I think I was never more ready to lay down my armour, than in ſilence this day at meeting. The ſituation of mind I was in, I found tended to humble and reduce the creature; and as my ſoul was hungry, even the bitter food I partook of, became ſweet, and I ſaw the profit of theſe ſeaſons."

——— "We left Norwich on ſeventh day, were at Yarmouth on firſt, Pakefield on ſecond, Beccles on third, Leiſton fourth, and Woodbridge to-day, where, as at ſome other places, we ſat in mournful, but I truſt inſtructive, ſilence. What falls at times to our lots in meetings, and ſometimes in converſations out of them, ſeems much like pulling down old houſes, and we are often afraid of being choked in the duſt; for indeed moſt of the buildings we ſee are painfully ſuperficial, and our little labour has been deeply diſtreſſing; ſo that the language of my heart often is, "Who hath believed our report?" but I am thankful in feeling the burden decreaſing, as our work ſeems cloſing."

In the year following ſhe felt a religious concern to join her friend Rebecca Jones, on a viſit to the

meetings of friends in Ireland, &c. and having laid the ſame before the monthly meeting, with the approbation thereof, and the concurrence of the quarterly meeting, ſhe ſet forward on this journey in the ſeventh month, 1785. Of this viſit there is preſerved a ſhort journal, written by herſelf, which is as follows.

"I left home the 13th of ſeventh month, 1785, and ſpent two nights at York, in order to allow a comfortable opportunity of taking a ſolid and affectionate leave of my connexions there; and on the 15th, went with my huſband to Bradford, where, next day, I parted with him, he returning to York, and I proceeding with my couſin W. M. (who was to accompany me to Ireland) for Mancheſter.

"We ſtaid there the next day, being the firſt of the week, and I was at both their meetings; which favoured to my mind of that righteouſneſs and wiſdom of man, which can never work the righteouſneſs of God nor ſavour the things that pertain to His kingdom.

"But there is a precious ſuffering ſeed in that place, to which my ſpirit was renewedly united in the covenant of light and life. On ſecond day we went, with many friends, down the water to Warrington, where, on the 19th, was held their monthly meeting, which I felt moſt eaſy to attend, though I might thereby miſs an opportunity of croſſing the water, ſo early as I otherwiſe might chooſe; and I was comfortably ſatisfied with this little dedication by the way. I went that evening to Liverpool, and waited till 6th day for a ſuitable wind for ſailing.

During this time, was their week-day meeting, and my ſpirit was there deeply exerciſed, on account of ſome who were ſubſtituting their own righteouſneſs for the righteouſneſs of God, which is inherited in pure faith, in the virtue and power of that creative Word, by which all things were made, that were made in the ſpiritual creation, and by which, through the reduction of the natural will and wiſdom of men, they can no more worſhip the work of their own hands: and in the ſtrength with which my ſpirit was renewedly ſupplied, I attempted to expreſs ſomewhat on this ſubject, for which I felt peace.

We next day embarked for Dublin, in the Hawke packet, and had a very tedious and diſtreſſing voyage, being uncomfortably detained, in part for want of wind, and in part by its being contrary; the latter occaſioned us to put into the Iſle of Man, where we ſtaid two nights, and found a very courteous and hoſpitable reception from the inhabitants. My mind was attached to them, in the ſecret effuſion of goſpel love, but feeling abundant weakneſs in myſelf, and wanting that united exerciſe which is received by fellow labourers, I did not perceive it to be my woe if I preached not the goſpel: and therefore, in an humble truſt that the great Shepherd of Iſrael would ſend more ſuitable ſervants for that work in that iſle, and not put my omiſſion in the balance againſt me, I embarked again with the reſt of our company, ſave one, whom we left dead on the iſland. Being out longer than we expected, by two days, our proviſions were exhauſted; and though through divine protection we did not ſuffer much for want, yet it was a

favour gratefully to be commemorated, that we were enabled through ſome difficulty to land when we did; which, with the inſtruction conveyed to my mind, under deep diſcouragement, and cloſe ſearching of heart, when all human conſolations ſtood afar off, afforded humble cauſe to believe, that this trying diſpenſation was intended as a neceſſary baptiſm of my ſpirit into the ſervice before me.*

* A more particular account of this voyage, with ſeveral additional inſtructive remarks, are contained in the following ſelections from her letters:

——— "It is very unexpected to me to write from this port; but ſo little do we know what, in the courſe of divine wiſdom, ſhall fall to our lot, that every increaſe of experience convinces us, there is no ſafer or eaſier ſituation of mind, than a daily dependance on, and quiet reſignation to, Him who knows what is beſt for us, and what will tend moſt to His own honour. We ſailed laſt ſixth day from Liverpool, having got there on third, but the wind not being very fair when we ſet out, and turning more againſt us afterwards, occaſioned a troubleſome and wearifome paſſage thus far, not only by contrary winds, and ſevere ſickneſs, but by the almoſt intolerable ſtench and ſuffocating cloſeneſs of our cabin and lodgings, and the continual wicked obſcene converſation of our paſſengers, who are ſeventy in number. Sometimes, I was afraid it would overcome me, both in body and mind; when recalling to my remembrance the poor Negroes, (who, added to what I have mentioned in a far worſe degree, are chained together, under the load of that anguiſh naturally attendant on a forced ſeparation from the neareſt connections in life, and with the proſpect of perpetual bondage under cruel taſkmaſters) my ſmall trials in this line, and indeed in every other, diminiſhed in my view; and the multitude of bleſſings, in infinite

On our landing, I ſoon met with our honourable friend Samuel Emlen, whoſe animating company and fatherly kindneſs, greatly revived me, and helped me to leave the things that are behind, and to preſs forward in proſpect to a degree of humble dedication to the renewed pointings of duty.

mercy, ſhowered down, ſo crowded in their place, that at times, inſtead of repining, I ſaw abundant cauſe to inquire, "What am I, that thou art thus mindful of me, and what "ſhall I render unto thee?"

We put in at the Iſle of Man, and were hoſpitably received by the inhabitants, whoſe engaging ſimplicity, and religious zeal, have attached my mind to them. I am ſincerely deſirous that if I do nothing for the truth, I may do nothing againſt it; and when I look thus, I feel a comfortable belief, that even this care ſhall tend to the furtherance of the goſpel, and that it will ſomewhat open the way for future ſervice in this place; for if the ſenſe that attends my mind be right, when the feet of the meſſengers are more eminently turned into the way of the Gentiles, to Pul and Lud, &c. and to the iſles afar off, this little place will not be forgot, but offerings will be brought here to the mountain of the Lord's holineſs, and His glory ſhall break forth."

——— "I am ſafe arrived in this land, (Ireland) and have humbly to commemorate divine protection, and ſecret ſupporting goodneſs in my paſſage hither. The ways of the Moſt High remain to be ways of wonders, and his acts are paſt finding out; nevertheleſs, he ſtill revealeth ſecrets, as he did unto Abraham, when a degree of the ſame faithfulneſs is, through His humbling power, attained to; and without it, how little do we know, even when we think we know moſt? Never did I ſo ſenſibly enjoy the boſom of the church, which, I may humbly acknowledge, was cordial to receive me; but how much more excellent

My beloved friend R. J. with G. Dillwyn and wife, having performed a family viſit to friends in Dublin, were gone to Ballitore, where they found a ſimilar engagement to that in which they had been employed; and when I reached them, they had nearly finiſhed, and were almoſt ready to proceed. In a few

is that pure faith, which reveals itſelf when all human conſolations ſtand afar off, and by centring our ſpirits therein, wonderfully convinces us, that it is the "ſubſtance "of things hoped for, the evidence of things not ſeen."

——— "I feel myſelf much recovered from fatigue, and have gratefully to commemorate divine protection, and ſecret ſuſtaining help, when the feeble efforts of bodily ſtrength, and natural fortitude, ſeemed unequal to render me that ſupport, which one grain of living faith affords. Oh! what abundant reaſon we have, not to truſt in ourſelves, but in Him who died for us, to whoſe death, if we are not conformable, we cannot fully experience the prevailing power of eternal life."

——— "I truſt the probation my ſpirit experienced in our paſſage here, will not prove altogether an unprofitable diſpenſation, on entering a ſervice, the right performance whereof depends on our being baptized enough, and weaned enough; ſo that whatever is brought forth may be of the new creation, unconnected with all old heavens, and old earth. And indeed I may ſay that, before I left home, though my mind was much ſtripped and tried, I often ſuſpected whether I had fully partaken of the neceſſary cup of ſuffering, preparatory to ſuch an undertaking as the preſent; and believed I ſhould have a trying baptiſm to paſs through before I entered upon it; though I now have no doubt but my movings this way, were in the right time. It is an unſpeakable bleſſing to meet with the crucifying power of truth by the way; and the deſire of my heart often is, to be more and more in love therewith."

days we accordingly ſet forward together, viz. G. D. R. J. and myſelf; our proſpects comfortably correſponding one with another, we cheerfully concurred therewith, to travel in company. On the 4th day following, we went to Chriſtians Town, and in the evening viſited a family of young people, one of whom was in a declining ſtate of health; to whom, with the reſt, inſtruction and encouragement were handed, to prefer the humbling diſpenſations of infinite wiſdom, to all temporal gratifications. We then returned to our lodgings, and ſat with the family; where my beloved companion was enabled, in awful ſupplication, to breathe for continued ſupport, and preſervation in the path of obedience; which comfortably cemented our ſpirits together.

Next day we went to Rathangan, where we had to travail for the ariſings of pure life, under the diſcouraging apprehenſion of its being very low in that place; but infinite kindneſs vouchſafed to own the deep exerciſe, and graciouſly ſent forth His light and truth, whereby the way to His holy hill was opened in the demonſtration of the ſpirit and power, and the meeting ended under an humbling commemoration of his goodneſs. In the evening we went to New Park, and next morning to the meeting at Timahoa, which was ſmall, and the public ſervice rather laborious, becauſe of the unfitneſs of many of the profeſſors to receive ſpiritual things. In the afternoon we went to Proſperous, a new-ſettled town, where there are no members of our religious ſociety. We had a meeting there much to the ſatisfaction of

viſiters and viſited; the people behaved well, and we had reaſon to believe, by the ownings of truth, that there is a precious ſeed there. We went to New Park again to lodge, and in the morning ſat with the family and others then preſent, and ſome profitable counſel opened. From thence we went to Edenderry; and next day, being the firſt of the week, we ſtaid there, and were at their own meeting, their preparative meeting, a public meeting in the afternoon, and in the evening ſat with their miniſters and elders; at all which, merciful help was near in the needful time, and enabled us to diſcharge our ſeveral duties in ſimplicity, for which the reward of peace and quietude was not withheld. On ſecond day, the 8th of 8th month, we came to Oldcaſtle, and were at their meeting next day, where many people not of our ſociety attended; amongſt whom there was openneſs to labour. After meeting we ſtaid with thoſe few in profeſſion with us, when their low eſtate was felt, ſympathized with, and counſel flowed thereto.

On 4th day we went to Cootehill, where are very few friends; they are in a poor ſhattered-ſituation as to the life of religion, and ſcarce able to keep up their meetings. Many of the town's people came to the meeting, and it was a ſolid favoured opportunity; and a comfortable belief attended our minds, that there is a precious ſeed in that place; but the profeſſors of truth are ſtumbling blocks. We ſat down with them ſelect at the concluſion of the meeting, and found it exerciſing work to viſit the ſeed in them, but were enabled honeſtly to diſcharge

our ſeveral duties.* From thence we went to Caſtleſhane, a place very like Cootehill; and in the evening, after the meeting there, reached Grange, near Charlemount, and lodged at the houſe of —— a viſited young man, who, with two others in his family, afford a comfortable proſpect of a revival of ancient ſimplicity, and right zeal in that place. Our ſpirits were nearly united to them, and the ſtreams of encouraging counſel flowed freely for their refreſhment and ſtrength. We were at their meeting next day, being the firſt of the week, which was a ſuffering time; and in the evening, had a very large and ſatisfactory meeting of the country people not in profeſſion with us, who behaved well, and in many of whom the witneſs of truth was raiſed.

Next day we proceeded to go round Lough-Neagh, by taking Toberhead, Colerain, Ballynacree, Ballimena, Grange, and Antrim; at all which places, we had deeply to lament the low declined ſtate of the profeſſors of truth, not only as to numbers, but in a departure from the precious, preſerving, principle of light and life, whereby the living members of the

* In a letter dated the next day, ſhe writes: "Through divine ſupport, mercifully vouchſafed from day to day, we have been enabled to diſcharge the miſſions committed, ſo as to leave each place with a good degree of peace. Indeed it is a relieving conſideration, under the diſcouragements that poor travellers often meet with, that the work is not ours, and that an inſtrument has only to be paſſive in the hand of him that uſeth it, leaving its proſperity, and the honour of the cauſe, to the all-ſufficiency of the divine arm, which can work with us, or without us."

church are kept in their lots, and enabled to ſtand with firmneſs, as a city ſet on a hill, to the praiſe of His grace who hath called them out of the world, into his marvellous light. The country people coming in at the aforeſaid places, tended to the more free circulation of life, wherein the ſpring of goſpel miniſtry was ſometimes opened; but it was my lot to paſs along in gloomy ſuffering, and, at times, inſtructive ſilence. After meeting at Antrim, the 21ſt of 8th month, being met by a friend and his wife, we returned home with them, and reſted next day; on the evening of which my dear huſband came to us from England, and after ſtaying in the neighbourhood where we were, and falling in at divers meetings for diſcipline with us, he went to Clonmel, and ſtaid till we came near that place before we ſaw him again.

On the 23d we went to Newtown, and next day had a meeting with the few friends there. The knowledge and virtue of true religion ſeemed very low amongſt them, and it was hard work, by deep and ſecret exerciſe, to miniſter to the pure life. From hence we returned to Liſburn, and attended their monthly meeting, wherein a little ſtrength ſeemed given me for ſome publick labour; but my dear companions were ſilently baptized under a concern to viſit the families of friends in that place, though the time did not appear to be then come. After being at Hillſborough, Lurgan, Ballyhagan, Moyallen, and Ballinderry meetings, we returned to Liſburn, and in about a week performed the ſervice; the Miniſter of miniſters being near to hand forth in the needful

time (often after long ſuffering ſilence) ſuitable inſtruction and conſolation to the viſited. Great indifference and inſenſibility, as to the knowledge of the Lord's dealings with His people, prevail in that place, though a little tried remnant dwell amongſt them.* At the cloſe of this viſit, came on the quarterly meeting at Ballinderry for the province of Ulſter, which was a rather low ſuffering time. Here we met with our friend Zachariah Dicks from North Carolina, who was come over on a religious viſit to this land, and who was in ſome expectation of our companion G. D—— joining him; but not feeling releaſed one from another in the ſervice wherein we were joined, it was judged moſt prudent to wait for

* The following is extracted from a letter bearing date the 1ſt of 9th month, 1785. "Such is the ſtate of our ſociety in theſe parts, as well as in divers places in our land, that it is hard dragging along for poor travellers; the prevailing death is ready to ſwallow them up, and ſo put a ſtop to all circulation of life. Well! drooping as our ſpirits often are, we have no where elſe to go but to the fountain, which is, at times, when faith and patience are at the loweſt ebb, unexpectedly opened for our renewed refreſhment, and encouragement to truſt a little longer. Here are, notwithſtanding, in the North of this nation where we have been, a few beautiful plants amongſt the young and younger men, whoſe roots are, I truſt, deepening in the heavenly ſoil; but in the proſpect of their future trials, if they be faithful, I am almoſt ready to tremble, there is ſuch a hoſt of oppoſition for them to preſs through, in reviving the purity of the goſpel. We are nearly united to them, and to find them, was like meeting with near kindred.

the openings of truth, as much in our ſeparation, as we had endeavoured to attend to them in joining. We left this Province pretty directly after the quarterly meeting, and ſet off towards Dublin, taking Rathfriland meeting in our way, to which many town's people came, and it was a large and favoured meeting.

We reached Dublin the 15th of 9th month, where we ſtaid near a week, and ſat ſeveral meetings, under great oppreſſion and diſcouragement of mind, and, without much relief, ſaw an opening to leave the place and go to Timahoe. Here we viſited their families, and had peace therein. From thence we ſet off for Edenderry; and going by way of Rathangan, an opening which had been put by when we were there before, of having a publick meeting amongſt the town's people, preſented again; and we had cauſe to admire, how providentially we were caſt in the way of performing ſuch pointings of duty as had been, more from diffidence than a rebellious mind, paſſed over. Here we ſtaid over firſt day, and had a large crowded meeting in the evening, which was conſiderably diſturbed by ſome rude people in liquor, but divers were very ſolid, and it ended well. From Rathangan we purſued our journey to Edenderry, Tullamore, Moat, Ballimurry, Birr,* Killconnenmore,

* From this place, ſhe writes as follows: "Gloomy is the proſpect that opens in many places; and yet, by getting low enough, we ſometimes find to our refreſhment, that there is, in moſt places, a hidden ſuffering ſeed, with which we have ſympathized, and in the extendings of renewed ſtrength, been led to viſit, though it is but little

and Roſcrea; in all which a degree of painful exerciſe was our lot, under the feeling ſenſe of the general departure of the profeſſors of truth, from that ancient righteous zeal and primitive ſimplicity, which the people of God who walked faithfully before Him, were, in all ages, conſpicuous for. But He who never ſaid to the wreſtling ſeed of Jacob, "ſeek ye my face in vain," graciouſly condeſcended to reward the travail of our ſpirits, by ariſing for His own name's ſake, and giving ſtrength to lift the ſtandard of righteouſneſs, and furniſhing with an invitation to the youth to repair to it, and ſo inherit the bleſſed effects thereof.

We went to Limerick from Roſcrea, and ſtaid there over firſt and ſecond days. The publick meetings were low diſtreſſing opportunities, and there was little ability to labour amongſt that people, who ſeem much under the influence of the god of this world: but on firſt day evening, a number of youth being preſent at T. M's, and a few honeſt-hearted friends more advanced in years, we had a very favoured ſeaſon of retirement, and the ſtreams of love and life, through inſtructive conſolating miniſtry, ran freely. On third day we left Limerick for Youghall; my mind was dipped into a ſenſe of

known or valued by the eaſy carnally-minded profeſſors; and I have ſometimes thought, that if our coming anſwers no other end than to ſtrengthen a few weak hands, and be inſtrumental in reviving the hope of the humble tried children in the family, it will be enough, though the reward to ourſelves may be but ſmall."

my own weakneſs, and great diſcouragement and diſmay ſurrounded me. I ſaw the neceſſity of an increaſing labour to dwell near the pure gift in myſelf, which I have ever found to be the moſt effectual preſervation, in the conflicting work of purification and faithfulneſs in more public ſervice: for when it reduces the mind, and brings it down as into the bottom of Jordan, it likewiſe ſtays the billows thereof by pure faith, and ſuccours by the incomes of patience, whereby every divine diſpenſation is rendered profitable, and every bitter thing ſweet; centring us in that which is out of the reach of fleſhly confidence, and in that ſtate of abaſedneſs to which divine compaſſion is moſt eminently extended.

We lodged one night at an inn, and on fourth day reached Youghall, where, on fifth, we had two large and favoured meetings. Next day we got to Springmount near Cork, to the houſe of our dear and honourable friend Samuel Neal. Here I heard of the deceaſe of our beloved friend, Robert Walker, who departed this life at Tottenham, near London, after having paid an acceptable religious viſit to friends of that city and its neighbourhood. He was a man who having paſſed through deep baptiſms of ſpirit, in preparation for the work of the miniſtry, became eminent therein. The multitude could not judge of, neither did they know, his frequent ſuffering deſcendings with the ſeed, when crucified in the hearts of the people, as in the ſtreets of ſpiritual Sodom and Egypt; and conſidering himſelf as an unworthy miniſter thereto, he was clothed with reſignation to the diſpenſation of the day. Great was his induſtry, and yet many

were the trials of his faith for the ſupply of temporal things. Though unadorned with human literature, he was inſtructed in the ſchool of Chriſt, as a good Scribe to whom was committed the knowledge of the myſteries of the kingdom, wherein all neceſſary accompliſhments were acquired, and diſplayed in goſpel ſimplicity.

Since my coming into this Province, the ſubject which for ſome time has been under my conſideration, of ſettling in theſe parts, has often preſented to my mind, with an anxious deſire, that the moſt endeared companion of my life, may, with myſelf, be kept ſingle in all our views, and reſigned in our ſpirits to whatever infinite wiſdom ſees meet to do with us; that the way before us, though it be ſtrait and narrow, may not be made more difficult, by any willings and runnings of our own. I am often afraid of myſelf in this reſpect; I feel, when unſupported by beſt help, a partial attachment to my native land; and to part with my connections, and ſome to whom I am cloſely united in ſpirit, at times appears hard: but even on this footing, I find a counterpoiſing weight on my huſband's ſide, who has alſo valuable relations, and many friends in the beſt ſenſe, with temporal concerns and conveniencies more ſuitable than elſewhere. Oh then, may divine counſel influence our ſpirits, in the conſideration and determination of this important ſtep! Thou knoweſt O Lord! the fervency and exerciſe of my ſpirit herein; thou knoweſt, that, above all things, I wiſh to ſerve thee, with the dedication of all that I have,

when thou calleſt for it; and as by thy power only, an holy compliance is wrought, O withhold it not in the needful time! Suffer not our feet to ſlide from the ancient foundation, but with the right arm of thy ſtrength, enable us to make war in righteouſneſs, in the lot thou aſſigneſt! O ſhew us the lot! Suffer us not to wander in the dark, but be thou graciouſly pleaſed ſpiritually to lead us, by the cloud and pillar of fire, certain tokens of thy holy approbation of the way that we take!

At Cork we ſtaid, (except going one day to Bandon, and returning the next) eleven days, and attended nine meetings, and many private opportunities in friends' families, where counſel and encouragement often unexpectedly opened, which were miniſtered under the precious influence of divine love and life; wherein the ſpirits of a remnant were cemented together, in a degree of holy fellowſhip, and an exerciſe generally prevailed to help one another forward in the new and living way; which in many places lies much unoccupied, the travellers having got into paths ſo widely different, that it is ſometimes difficult to find it, and when found, ſo to believe in its rectitude, as to make ſtraight ſteps therein.

During my ſtay in and about Cork, I had frequent occaſions humbly to commemorate the wiſdom, mercy, and power, of our gracious Helper, who, in a time of deep humiliation and adverſity, ſuſtained my poor toſſed ſoul; and, by a portion of that holy faith which I knew to be his own immediate gift, gave me to ſee all his all-ſufficiency, and my

own nothingneſs; and after melting all that was within me, by his humbling diſpenſations, ſaw meet again to renew his image upon my heart, and to cauſe me to experience more largely the work of the new creation, and the neceſſity of ever abiding in lowlineſs of mind, and treading the courts of the Lord with holineſs and fear. O! ſaid my ſoul, withhold not from me whatever hath this tendency; let the voice of the Holy One go forth, which ſaith, "cut down the tree," rather than it ſhould overpread, and bring forth fruit to diſhonour the great and excellent Name. Nevertheleſs, may that which is pure be faſtened, as with a band of iron in the tender graſs of the field; that ſo, humility and ſimplicity may ſpring, and more loudly acknowledge, that the Moſt High reigns in the kingdoms of men, and giveth of his own precious gifts and favours to whomſoever he will.

We went from Cork to the houſe of a friend who, for ſome months paſt, has been in a low dejected ſtate of mind; and in the evening my dear companion R. J. was dipped into his ſituation, and her mouth was opened in living counſel and encouragement, which for a time ſeemed to revive him. Here I met with my dear huſband, to our mutual conſolation; and from hence, after attending a meeting next day at Garryroan, which was a rather low time, we went to our mother's at Clonmel, and reſted one day before the quarterly meeting for Munſter province came on. Our minds were meaſurably baptized for the approaching ſolemnity, par-

ticularly that of my beloved friend R. J. who with dear G. D. had good ſervice; and the meetings, though laborious, were eminently owned with the extenſion of divine good, and friends were renewedly encouraged to faithfulneſs in their reſpective lots. I ſat all the meetings ſilently, not without a fellow-feeling and travail with thoſe engaged in turning the battle to the gate; but my ſpirit was ſo clothed with the garment of mourning, and the ſenſe of my own inſufficiency, that I was ready to ſay, with the Prophet, "I will ſpeak no more in Thy Name." Yet to be preſerved in a ſtate of patient exerciſe, and in reſignation to what might be the allotted portion of ſuffering in this day of trial, was the fervent deſire of my mind. In this frame, I have often known the moſt ſenſible incomes of holy help, and been more enabled from thence to bring up ſtones of memorial, than when the travail of my ſoul has been more ſhallow, and the ſtreams of the miniſtry have lain nearer the ſurface of the people's ſpirits: and O! that, in all ſeaſons of proving, I may never ſhrink from under that mournful covering, till the ſenſe of what I am, and a degree of living faith in the immediate teachings of divine wiſdom, are not only raiſed, but prevail in my heart; that ſo, the creature, its wiſdom and activity, may die daily, under that Power which crucifies all that is of the fleſh, and ſanctifies throughout. After the quarterly meeting was over, we were moſt eaſy to ſit with the friends of that particular meeting; where I felt an openneſs for ſome religious communication; and it

was a close, but favoured time; nevertheless a degree of sadness remained with me.

After this meeting was over, and partaking of a cup of heavenly consolation in the family of a relation, we went down to Anner Mills that night, and next day set off for Dublin, in order to attend the half year's meeting, held in the eleventh month. It was a rather low time, but holy help was near (according to ancient declaration) to the Poor in Spirit, the exercised wrestling seed, of which, through preserving goodness, there is a remnant in this land; with whose tribulated path I have often been dipped into near sympathy, and was renewedly so at this time: nevertheless, we had unitedly to believe, that if some of these persisted in unfaithfulness to the manifestations of duty, concerning their religious services, they were in danger of occasioning to themselves such a wilderness travel, as might prove very difficult for them to be delivered from. These were fervently and honestly laboured with, "to offer to the Lord the sacrifice of thanksgiving, and to pay all their vows;" that so, a generation might be raised up more zealous for the honour and promulgation of the great Name, than many of later times have been.

My mind was greatly depressed in this city, and I found it conduce to my safety, to weigh well what I apprehended to be the motions of truth. The meetings were large, and my beloved companions being not only better qualified for service therein, but coming from so distant a part of the world as

Pennſylvania in America, and there being little or no proſpect of their ever having another opportunity of ſo fully relieving their minds to friends in this land, I ſought for obſcurity; which is always moſt deſirable to my own mind, knowing that ſafety attends it, and that it requires deep baptiſms, and a cloſe dwelling with the gift, rightly to miniſter life, and viſit the ſeed in large mixed congregations. Without an extraordinary degree of theſe, it ſeldom happens that the appearances of thoſe who are young in experience, afford ſatisfaction to the true church of Chriſt, or that they reap the reward of ſolid inſtructive peace in their own minds; and often feeling that I am one of theſe, the prayer of my ſpirit has been, that I may be kept under the humbling ſenſe thereof, and be preſerved from burdening the living by being too ſhallow in my ſpirit, or ſpreading too much into fruitleſs branches; that ſo, the great and excellent cauſe of truth may never be diſhonoured by or through me. Infinite wiſdom is, nevertheleſs, to direct and go before us, in the line of His own appointment: and under an apprehenſion of the puttings forth of the heavenly Shepherd, I ventured to ſtep forward in two large meetings; and through his ſuſtaining goodneſs, I was enabled to relieve my own mind in a good degree; for which, with many gracious aſſiſtances from time to time diſpenſed, may my ſoul bow in humble gratitude and awful fear, through the continued ſtages of my tried pilgrimage!

My dear friends R. J. and G. D. had great and good ſervice in the courſe of theſe meetings; and

R. J. feeling an engagement to have a meeting with the women friends, (none being held for diſcipline for them at that ſeaſon of the year) after laying it before friends, it was cheerfully complied with, and a ſolid profitable meeting it proved. R. J. and myſelf, feeling ſomething more than a freedom to ſit with a committee of men friends, appointed by the national meeting to conſider the ſtate of ſociety, and complying with it, we were enabled to feel with friends thereon, and to lay down our reſpective burdens. The evening preceding our leaving the city, and after the meetings were over, many friends being collected at our lodgings, we had a refreſhing inſtructive opportunity of retirement; wherein counſel and encouragement were miniſtered, and friends parted under a living ſenſe of the extenſion of divine favour to His church and family.

Next day we went to Baltiboys, a very poor ſmall meeting; after which we proceeded about five miles further, intending next morning to ſet off for Mountmellick: but when all was ready for our departure, a heſitation ſprang and ſpread, reſpecting the propriety of our purſuing the intended plan; and the more it was looked at, the more clearly it appeared beſt to ſit with the few friends ſelect, there having been many not of our profeſſion at meeting the day before. One of our guides, therefore, kindly undertook to collect the members of the meeting together; which was done, and we had no cauſe to repent our ſtay, but were rather encouraged to truſt in future to the turnings of the ſpiritual guide, who requires that

we ſhould be followers, and not leaders, if we purſue the path of true peace. Inſtead of going to Mountmellick from Baltiboys, we went to Ballitore that night, and next day to Athy meeting; then to Mountmellick, Montrath, Knockballymaher, Ballynakill, and to Carlow to the quarterly meeting held there for Leinſter Province. It was a remarkably low time, and the minds of many were baptized into a feeling ſenſe of the coolneſs and indifferency, that prevails amongſt the profeſſors of truth in theſe parts, and ſilent ſadneſs was much our lot. Intending from hence for Waterford, and the counties of Wexford and Wicklow, we firſt paid a viſit to the little meeting at Caſtledermot; it was ſmall, but divine goodneſs was near. My mind, in time of ſilence, was comfortably gathered from ſome buffetings, doubtings, and diſmay; and the language of the apoſtle ſweetly paſſed through, and ſettled me in an humble confidence and calm; "be patient, eſtabliſh your hearts; "for the day of the Lord draweth nigh."

We returned to Carlow, and next day attended their week-day meeting; after which we went to Ballydarton belonging to Kilconner meeting, which I was prevented from attending by a pain in my head and teeth; but was enabled to proceed with my companions to Roſs next day, where growing worſe, they were under the neceſſity of leaving me, after they had ſat with the few friends there, in order to attend the firſt day meetings at Waterford, where my huſband and divers of our relations from Clonmel came to meet us. My R. G. came to me, and was a truly acceptable gueſt, my mind having ſunk, and

my ſtrength ſeeming to be exhauſted with the pain. I was ſo much relieved as to be able to go next day to Waterford, to rejoin my beloved friends R. J. and G. D. whoſe company and ſervices have been, through the courſe of this journey, inſtructive and ſtrengthening to my often doubting mind. When through the deſcending of heavenly virtue, my ſpirit has been cemented with theirs, and in the unity and covenant of life, an harmonious exerciſe has prevailed in me, either in public or in ſecret, I have had renewedly to admire the gracious condeſcenſion of our holy Head and High Prieſt, in anointing, in any degree, for a work ſo great and awful, and leading into this excellent fellowſhip.

At Waterford we ſtaid their week-day meeting on third day, which was a favoured time; and after having likewiſe divers comfortable religious opportunities with friends of that place, (there being a quickened remnant growing in the ſpiritual life) we took leave of them under a precious ſenſe of divine ſuperintending care, and went to Foreſt, Cooladine, Randal's Mills, Ballinclay, Ballicane, and Wicklow; and found an honeſt-hearted ſet of friends, who are preſerved in a good degree of conſiſtency with the principles we profeſs: yet there are others who widely differ in this reſpect.

Our kind friend J. W. having met us at Ballicane, we went in company with him to Dublin on the ſeventh day of the week, and next day attended their meetings in Meath-ſtreet and Sycamore Alley; at both which my companions were ſilent. My mind was deeply exerciſed in them, and as I perceived ſome

little opening for publick labour, I gave up thereto under many diſcouraging impreſſions; in part the effects of a reaſoning diſpoſition, and unprofitably ruminating on the repeated labours of more qualified inſtruments, and the unſucceſsfulneſs of many of them; and in part, I truſt, of a right and neceſſary jealouſy over myſelf, leſt I ſhould be the means of conveying a lifeleſs multiplicity of words, or be found feeding the people, when the divine word might proclaim a faſt. But it awfully ſprang in my mind, that if ever ſo ſmall a warning was given me to deliver, and I concealed it, the blood of thoſe for whom it was intended might, according to the declaration of the Moſt High to the Prophet, be required at my hands. As this viſit to the nation was cloſing, a ſecret prayer was begotten in me, that we might be enabled as faithfully and willingly to finiſh the work, as, through humbling operations, we were reſigned to begin it; which, to the praiſe of His grace who puts forth and goes before His own ſheep, we were ſtrengthened to do, and had afreſh to diſcover that His ways are not as our ways, nor His thoughts as our thoughts.

When we apprehended ourſelves at liberty to ſail from that city, and had agreed with a captain bound for Whitehaven for our paſſage there, the wind proved contrary, and we found it ſafe to look around us, that if any little ſervice was omitted, it might then be performed. This we were ready to think was not much the caſe, having attended their men's and women's meetings on third day, where, through divine ability graciouſly afforded, we had a cloſe,

ſearching, and humbling ſeaſon: but now ſtanding in the reſignation, not being detained of ourſelves, divers opportunities for publick and private labour unexpectedly opened, generally tending to invite the ignorant, and to encourage the ſincere and drooping minds to faith in the ſufficiency of the gift of God in themſelves, for the ſanctification of the ſoul, and the neceſſary ſupply of every ſpiritual enjoyment, and qualification acceptably to worſhip; which muſt now, as formerly, be ſought for, in the beauty of holineſs, and in newneſs of life. The wind proving contrary, we ſtaid over another firſt day, when my companions G. D. and R. J. were enabled to bring up living ſtones of memorial, to the ſealing I truſt of their teſtimony on the ſpirits of many; and my cup of affectionate fellowſhip ſeemed to overflow in ſecret. The next day a gale roſe in our favour, which we thankfully accepted, and were gently wafted over by it in twenty-five hours, having had as pleaſant a voyage as we could wiſh for, ſickneſs excepted; and for the holy directing and protecting power of immortal goodneſs, we are gratefully humbled.

We ſtaid one night at Whitehaven after our landing, and next day attended their week-day meeting, which was a low time. Soon after it cloſed, we ſet off for Greyſouthen, where R. J. and I ſtaid that night. Our much-loved friend and companion G. D. and his wife (who had been with us ever ſince we were at Cooladine) finding it conduce moſt to their peace to ſtay the quarterly meeting for Cumberland, to be held the week after; and we having a proſpect of attending the quarterly meeting for the county of

York, to be held at Leeds, we found the time for our ſeparation was come; and had to commemorate the kindneſs of infinite wiſdom, in ſo caſting us together, and cementing us, according to our meaſures, in the hidden life. Here we took an affecting and affectionate farewell of each other.

We ſtopped at Cockermouth in our way to Kendal, and ſpent a few hours very agreeably with our friends J. and B. D. and their children; and before we left them, the ſpring of heavenly conſolation aroſe, and refreſhed both viſitors and viſited; and with grateful hearts we ſet off, and reached Keſwick that night; and next day, having a pleaſant ride among the mountains, we were favoured in good time to get to Kendal, where my dear companion had an opportunity of viſiting I. and R. W.'s children, who, ſince ſhe was there before, had loſt their honourable father; and it was a humbling favoured opportunity. Finding ourſelves at liberty to leave that place, and R. J. having paſſed by Wray and Bentham meetings when ſhe was that way before, and now feeling a draft towards them, we went next day, the twenty-fourth of the twelfth month, to Wray, and in the evening had a good meeting with the few friends there, and ſome others who came in. Next morning we went to Bentham meeting, which was an exerciſing time, but ended in awful ſupplication, wherein my beloved companion was publickly engaged. Having an evening meeting appointed at Settle, we arrived there in time, and it proved a ſolid inſtructive ſeaſon. From thence on ſecond day, the twenty-ſixth, we got to Leeds, and there

met with my dear father and mother, to our mutual ſatisfaction. The quarterly meeting came on next day, and held till the evening of the twenty-ninth. Through the ſeveral ſittings thereof, I had undoubtedly to believe that my companion was in her right place; and was thankful, under the conſideration that we were there in better wiſdom than our own, and were found worthy to bear a ſhare in the weight of ſufferings, which generally attend theſe large aſſemblies.

Rebecca Jones being diſpoſed to ſpend a little time in reſt with our mutual friend C. H. we parted after our quarterly meeting, and I came homewards, with a deſire rightly to feel my way, whether to continue a while longer with this my endeared friend, in her religious ſervice, or return my certificate: for though I had a proſpect, when I left home, of viſiting the weſtern part of this nation, to which my certificate was alſo addreſſed, yet if the commiſſion ſhould cloſe ſooner than I looked for, my compliance therewith appears as neceſſary, as it would be if it ſhould extend further; ſeeing that the virtue of all our religious movements conſiſts in the divine putting forth, and the continuation of holy anointing; which we have abundant cauſe to acknowledge, is not at our command.

CHAP. IV.

Account of her Viſit to ſome of the Weſtern Counties of England.

A FEW months after her return from Ireland, ſhe felt a renewed engagement to accompany her friend R. Jones, on a viſit to ſome parts of the weſtern counties in England. Of the principal parts of this viſit, ſhe has left the following journal.

"After my return from Ireland, my beloved companion R. J. being detained in Yorkſhire, on divers accounts, for three months, I was thereby ſet at liberty to adjuſt ſome family concerns at home, and pay ſome viſits to neighbouring meetings as truth appeared to open the way; eſpecially to Whitby, Scarborough, Bridlington, Hornſea, and Hull; in the courſe of which my mind was, in the needful time, mercifully ſupported with renewed ſupplies of holy help, though, in general, in a low and ſtripped ſtate; fearing leſt, in the exerciſe of the gift, a zeal which is not according to true knowledge, nor originating in that baptiſm of ſpirit wherein the creature is humbled, ſhould ſo mix with the divine openings, as to carry away the feet of the mind from that ſafe ſtanding in the deeps, which is juſtly compared to the bottom of Jordan. Here, it is neceſſary for

true goſpel miniſters, ſteadily to abide, with the weight of the ſervice they are engaged in upon their ſhoulders, till the ſpirits of the aſſembled are, in ſome degree, attracted to the promiſed land, the new heaven and the new earth, wherein dwelleth the righteouſneſs of faith, and where ſpiritual worſhip is rightly performed, in the beauty of holineſs and newneſs of life. To be inſtrumental in the divine hand in thus, in any meaſure, converting the ſpirits of thoſe to whom we may be led to miniſter, requires an unction altogether unmixed; but when revolt, backſliding, and a ſuperficial ſpirit, have been neceſſarily unveiled, I have, ſometimes, diſtreſſingly found, that ſome of my armour was carnal: and O! how hath all that was within me been humbled at the diſcovery, that the Lord's righteous controverſy with the works of darkneſs, had not been righteouſly upheld, nor the door of eſcape therefrom wiſely opened. An increaſe of experience convinces me, that preaching is a myſtery which every one exerciſed therein, has need to be often induſtriouſly and impartially learning, as far as concerns themſelves; and where this is the caſe, I am abundantly perſuaded, that our dependance muſt be drawn from the ſentiments of thoſe friends to whoſe judgment we are moſt attached, in order rightly to diſtinguiſh betwixt the unity of the one infallible ſpirit, and their partiality to us, and to be weighed in the juſt balance of the ſanctuary, where we are ſometimes found defective, even when all around us ſpeak peace.

" My dear huſband accompanied me in this little round: his ſympathizing mind, and care for my

preſervation every way, was truly ſtrengthening, and afforded frequent occaſions of humble thankfulneſs to the Author of all good, who had ſo bountifully provided for me, both in ſpiritual and temporal things. After our return home we gave up houſekeeping, not with a concluſion that we ſhould remove from England, but under an apprehenſion that it was right to take that ſtep, as the way opened for my being again united in ſervice with my beloved companion R. J. and my huſband had no proſpect of being ſettled during my abſence. We therefore removed our furniture, and ourſelves to York, the quarterly meeting there being at hand; after which, the 1ſt of 4th month, 1786, I went to Ackworth to meet my companion, who had gone thither the day before.

We ſtaid at Ackworth on firſt day, and found ſome cloſe and neceſſary labour, not only in publick, but in private opportunities, amongſt the maſters, miſtreſſes, and ſervants, ſeverally; for the Enemy of all good hath proved himſelf buſy, in endeavouring to ſow his tares amongſt the good ſeed in that inſtitution and family; and unleſs thoſe on whom the weight and care of it moſt devolve, keep in view the neceſſity of attending more to the holy Oracle in their movements, than to the ſtrength of their own wiſdom and underſtanding, it will loſe the luſtre that truth would put upon it, and become the nurſery of a worldly ſpirit, though diſguiſed with an appearance of religious form. There is in that family a ſuffering, wreſtling ſeed, an exerciſed remnant, which though ſmall, is a means, under the divine bleſſing, of keep-

ing open the ſpring of life; and if ſuch keep their places, there is reaſon to hope that more will be added to their number, and, through the influence of their example, the truth, in its own ſimplicity, gain ground, inſtead of the diſguiſed ſpirit of error. A ſalutation of love flowed to ſuch, under a ſenſe whereof we left them, ſave our worthy friend W. S. who went with us to Wakefield, where divers are under convincement, and ſome of them appear to be rightly ſo. Here we had an open, inſtructive opportunity; and from thence went to Bradford, and next day proceeded to Mancheſter, where we attended their week-day meeting; in which my companion was greatly favoured to dip into the ſtate of the ſeed, and profitably to viſit it, and ſilence was, I believe, rightly my lot.

From Mancheſter we went to Stockport, Macclesfield, Morley, and ſo to Warrington, to the monthly meeting there; where again I thought my companion had eminent ſervice, and cloſe ſearching labour, wherewith I felt a ſpiritual travail, and ſympathetic mourning over the great carnality, and departure from the way of peace, which greatly prevail in that, and the neighbouring places. Though there is a peculiar people, and a royal prieſthood, in that monthly meeting, yet as the number in a very different ſpirit, is great, the pure life is prevented from circulating, and purifying the temple. So that the proſpect, amongſt the youth eſpecially, is exceedingly diſcouraging; diſſipation, or the gilded corruptions of human nature having poſſeſſion, and, like the ſtrong man armed, keeping the houſe and all the

goods thereof in peace: and 'till a ſtronger than he, by the ſpirit of judgment and of burning, diſlodges him of his hold, caſts him out, and ſpoils all his goods, there is but little room to expect ſuch to demonſtrate unto others, by the livelineſs of their ſpirits, the circumſpection of their conduct, and a rightly ſeaſoned converſation, that they are acquainted with the efficacious virtue of true religion.

From Warrington, my huſband returned to Yorkſhire, in company with William Rotch of Nantucket, and we back into Cheſhire. It was a rather gloomy parting to me, being very unwell with a rheumatick complaint in my head, and more depreſſed in mind than I was free to expreſs to any; which is often the caſe with me, when under a ſenſe of the awfulneſs of the work I am embarked in, of the little effect it has on the minds of many, and of my own exceeding great weakneſs, and apparent unfitneſs for engaging in ſacred things: ſo that my way oft ſeems to lie by the valley and ſhadow of death, where I feel myſelf ſubject to fearful apprehenſions, and a deep and gloomy exerciſe. Nevertheleſs, to the praiſe of the divine grace, my ſoul can thankfully and humbly acknowledge that, through what appeared the ſmalleſt grain of faith, preſervation hath been experienced, and ſtrength to aſcend, in the Lord's time, that holy mountain where nothing can hurt or deſtroy; becauſe the creature, and its attendant evils are ſubjected, and acceſs to the feaſt of fat things, and of wine well refined, is graciouſly afforded, to the renewed ſupport of the drooping mind, which was ready, but a little before, to caſt away its confi-

dence, and ſay, "the Lord hath forgotten me." Thus, as by a tender father, are we dealt with, under thoſe proving diſpenſations, which are eſſentially neceſſary for carrying forward the work of ſanctification in the ſoul, and a preparation to receive the inſcription of, "Holineſs unto the Lord." When I conſider the neceſſity hereof, a fear, on the other hand, often ariſes leſt it ſhould be partially or ſuperficially effected; and a fervent craving of ſpirit, that the refining operations of the Holy Ghoſt and Fire, may ſo perform their aſſigned office, as that every ſpecious appearance of ſelf-love may be conſumed, and the ſpring of action, in the performance of both religious and moral duties, rendered pure. Thus variouſly is the attention of the travailing ſoul turned; and if the pure diſcoveries of truth are but the object ſingly ſought for, He who created light out of darkneſs, and hath ſown it for the righteous, doth, in times of our greateſt extremity reveal himſelf to be the Lord Almighty.

From Warrington we went to Sutton, Franley, Newton, Cheſter, Nantwich, and Middlewich; when our viſit to Cheſhire ſeemed ended, where, as in other places, we had to view, and mourn over, the deſolation which hath prevailed amongſt the profeſſors of truth; ſo that the Heathen may query, "Where "is their God?"

Our next ſtage was to Leek, and ſo to Colebrook Dale. We had meetings both at the New and Old Dale, which were favoured ſtrengthening ſeaſons, by ability being graciouſly afforded and accepted, to ſink down deep into ſuffering with the precious ſeed;

and a little exerciſed remnant were found wreſtling in ſpirit for the divine bleſſing, who were viſited in the renewings of life, and inſtructive counſel flowed towards them. Divers of the younger ſort amongſt them, have been viſited by affliction; the day of the Lord hath come upon all that was lifted up, and the projects, like the ſhips of Tarſhiſh, which were intended to go to fetch gold, have been broken early in their ſetting out, as at Eziongeber, and all their pleaſant pictures ſpoiled; which have evidently been permitted in mercy, that their affections might be looſened from things tranſient and periſhing; and, inſtead thereof, durable riches and righteouſneſs become their inheritance. But as this work is great and glorious, and cannot be effected, ſave by the humbling proceſſes of the work of ſanctification in the ſoul, a deep engagement dwelt upon my mind, that thoſe in whom this work is begun, may be preſerved from flinching under it, or taking themſelves, or one another, as out of the furnace, before it effect the great end for which it was prepared; and that, being redeemed from the ſuperficies of religious experience, to an entire dependance on the holy purifying ſpring of immortal life, they may approve themſelves the humble followers of Chriſt; and, through the efficacy of his own ſpirit, be qualified to advocate the cauſe of truth and righteouſneſs.

From Coalbrook Dale we went to Shrewſbury, and were at two meetings there on firſt day, which were favoured opportunities; the latter was publick, and a great many of the town's people attended.

There are ſome viſited young people in this place, and a proſpect of a revival comfortably affected our minds. It was here to be determined whether we ſhould turn towards Worceſterſhire, Herefordſhire, &c. or into Wales; which was occaſion of deep inquiry to find out the good and acceptable way; and as our minds were ſingle herein, we were favoured to unite in the concluſion, that it was better now to turn into Wales, a ſtep we had no reaſon to repent of on any account, finding a peaceful ſerenity attending our minds through the courſe of a ſolitary travel therein; with ſuch a ſupply of ſtrength to dip into, and viſit the ſeed in thoſe parts, as was cauſe of humble thankfulneſs to the Author of every good and ſpiritual gift. His eye perceives the moſt obſcure parts of his own creation, and graciouſly compaſſionates His humble ſuppliant children, who, under a ſenſe of their own wants, are caſting all their care upon him, and looking ſingly to his bountiful hand for food convenient for them, both ſpiritual and temporal, in preference to the luxurious enjoyment of tranſitory things; deſiring that bleſſing which makes truly rich, and whereunto no deadly ſorrow is added. We were comforted in finding a number of this ſort in Wales, particularly at Tuthynigarreg and Llanidlos; though, at the former, amongſt divers of their members, a worldly ſpirit and lukewarmneſs about the beſt things prevail.

We were alſo at Eſkirgoch, a very poor deſolate place every way; but ſome ſolid people not profeſſing with us attended the meeting, were a help to it; and

my beloved companion was drawn in the language of conſolation to viſit ſome of theſe, who were as ſheep wandering upon the mountains, and panting after a ſhepherd. It was from this place we went to Llanidlos, where we had a large publick meeting, and from thence to Rhyadyr, a place where there are no friends, but where we had a ſatisfactory meeting amongſt the town's people, in one of the rooms of the inn; and after it went to Pales, and were at meeting there next day, which was a laborious ſearching opportunity, many diſorderly walkers being there. We then ſtept out of Wales, and viſited the few friends at Almilly and Leominſter, in Herefordſhire. The firſt is very ſmall, having ſcarce any ſtrength to ſupport a meeting; but many ſolid neighbours attending, it was a precious lively opportunity, and my ſpirit was humbled, and awfully reverenced the condeſcending goodneſs of our Almighty Helper, whoſe lovingkindneſs is better than life, and the lifting up of the light of his countenance, than great riches.

The meeting at Leominſter was low and trying. We went from hence to Troy near Monmouth in South Wales: here we lodged one night, and next morning ſet off for Pontipool to the quarterly meeting, which was to be held the firſt day following. Our dear and much valued friends T. Corbyn, H. Wilkins, and T. H. overtook us upon the road; we were mutually glad to ſee each other, and alſo to feel each others ſpirits in the meetings we attended together at Pontipool and Cardiff, whither we went

(after the quarterly meeting was ended) to attend the Welch yearly meeting. My mind, on drawing near to that place, was awfully affected, in a renewed ſenſe of the important ſtation of a goſpel miniſter, which, the more my underſtanding is opened, the more I perceive to call for a watchful care to keep in the ſtation, and to preſerve it unblamable, by endeavouring to dwell low enough with the gift, ſo as rightly to diſtinguiſh between a ſilent union with the ſeed in meetings (wherein we ſometimes ſympathize with the concerns of others,) and our own publick ſervice for the cauſe. And I was thankful in feeling my ſpirit humbly contrited, under a ſenſe of my own weakneſs, and the commemoration of infinite kindneſs in times paſt; and I ſecretly ſupplicated that the approaching ſolemnity might be graciouſly owned with the virtue of divine life, immediately imparted from the great Miniſter of miniſters; whereby I felt, in a good degree, ſtrengthened for my own meaſure of exerciſe, which proved to be altogether in ſilence. But this was not the caſe with ſome others; with a few of whom a ſenſe of near unity attended my ſpirit, both in a ſecret travail of ſpirit, and in the exerciſe of their gifts; never, that I remember, being ſo ſenſible of the purity of that life which, and which only, quickens ſervices in the church, and qualifies the centred mind, to judge righteouſly concerning publick offerings in meetings. Whatever has a tendency to cloſe up the ſpring of this life, by caſting rubbiſh thereinto, inſtead of induſtriouſly removing it, ſuch as the ſhallow ſuperficial judgment of the

natural mind, its old experiences and wiſdom, which are held out of the life, can never availingly invite the wreſtling ſoul, that is panting after the pure milk of the divine word, to the fountain of ſpiritual conſolation, or refreſh the chriſtian pilgrim in his journey heaven-wards. O the purity of that life which is hid with Chriſt in God! It cannot be ſupported but by the fleſh and blood, the virtue or divine nature, of the Son; nor can it unite with that which is not congenial to itſelf. There is a miniſtry which, like the whirlwind, the earthquake, and the fire, makes apparent effects upon nature, ſhakes it, throws it into confuſion, and kindles it with untempered zeal; but proves very deficient in ſettling it upon the ſure foundation, or introducing it into that reſt which is prepared for the people of God, who ceaſe from all their own works; or teaching it to diſtinguiſh between the voice of the Shepherd, and the voice of the ſtranger. Hence, many, otherwiſe well-diſpoſed minds, have got bewildered, their attention diverted from the one great Object, and fixed upon ſacrifices of their own; which, in time, are ſo depended upon for righteouſneſs, that the hunger which was once begotten decreaſes, and the ſtate of the church of Laodicea becomes theirs; growing rich and full, increaſing with goods, and in need of nothing: when, alas! though ſpecious their appearance, their ſituation is moſt wretched, and, in the light of truth, they are diſcovered to ſtand in need of every thing. Under theſe conſiderations, my mind is often inſtructed in the neceſſity of confiding only in the Spring of life

itſelf, and approving nothing as religious, but what comes from it, or is under its preparing ſanctifying power. And for this end, it is neceſſary to be very watchful over the activity of ſelf, that the ſpirits may be tried, and my faith proved, whether it is grounded and eſtabliſhed upon the right foundation, or is of that ſort that wavers and floats upon any imaginary preſentation, whereby I may be rendered of thoſe who are not to expect any thing at the hand of God. James i. 6, 7. There are ſo many ways for the mind, when it is off its guard, to be enſnared either into ſenſible darkneſs, or a righteouſneſs of its own, which is worſt of all, that, when clothed with a ſenſe of my infirmity and weakneſs, I mourn in ſpirit; and am thankful when, in a grain of unadulterated faith, I can ſay, "If thou wilt, thou canſt "make me clean," and breathe for the bleſſing of preſervation.

From a fear of being inſtrumental in ſettling down young people eſpecially, in the form of godlineſs without the power; and urging them to an appearance which might create ſelf-complacence, and reconcile them to an apprehenſion, that they are further advanced in the work of religion than is really the caſe, I have often forborne to drop ſuch advice upon the ſubject of dreſs, amongſt thoſe who were inconſiſtent in their appearance, as, ſometimes, I felt the teſtimony of truth to dictate; a departure from true ſimplicity herein being generally obvious. At large meetings particularly, where friends from diſtant parts are collected, there is a conſiderable

appearance of inconſiſtency in clothing and demeanour, which, with many other things, indicate a love of the world, and a fellowſhip with its ſpirit: but though a regulation herein is only a ſmall part of the fruit of the good Tree, yet it is as aſſuredly a part, as the more ſtriking conſtituents of a Chriſtian. "Whatſoever is not of faith is ſin," is a comprehenſive truth, which neither approves an inconſiſtent, nor a plauſible appearance and conduct, merely as ſuch; but wholly condemns every part of our lives which is not governed by the redeeming Spirit of truth, wherein our faith ſhould ſtand: ſo that, to attain this ſtate, to live under the righteous control of divine monition, is I apprehend to be a follower of Chriſt, under whoſe ſpiritual baptiſm the precious is ſeparated from the vile, and by whoſe fan, the chaff, to which the vanities of this life may be compared, will fly, and leave the wheat, for divine protection, in the heavenly garner.

Feeling my mind drawn to a little ſolid converſation with a young woman, to whom I had felt near unity, and whom I believed to be under the preparing hand for ſervice, but diffident in ſpirit, and a ſuitable opportunity offering, I accepted it; wherein I dropped a little matter by way of encouragement to her, in her ſilent ſteppings and hidden exerciſes; taking occaſion to obſerve, that as ſhe had hitherto been preſerved, in a good meaſure, independent of human conſolations, ſo I wiſhed her to continue, believing that the arm of Omnipotence was moſt eminently revealed to us in this ſtate of ſingleneſs, under ſuch

ſpiritual provings and conflicts as are eſſentially neceſſary for ſanctification. It was a time of mutual comfort, and I was thankful that I gave up to it.

At Cardiff we met again our beloved brother G. D. which both he and we rejoiced at. He was much favoured in ſeveral of the meetings, eſpecially the publick ones, which were large; but my dear companion had not much openneſs for publick labour, till the laſt opportunity with friends ſelect; when ſhe was ſtrengthened to viſit the members of our ſociety in a memorable manner; which with ſome will, I truſt, be as a nail faſtened in a ſure place. In our way from Cardiff to Briſtol, to which we were bound, we ſtopped at Newport to breakfaſt, where my companion and G. D. felt an inclination to have a publick meeting, which was readily complied with, and held in a room in the inn; many came to it, and it was a favoured opportunity.

We proceeded on our journey, croſſed what is called the New Paſſage, and reached Briſtol late that night. We met with a hoſpitable reception from Lydia Hawkſworth, with whom we ſojourned, and next day I went with my companion and Lydia to ſee our beloved honoured friend, C. Phillips, then at J. Hipſley's at Congerſbury. She was in a languid ſtate of health, which in ſome degree occaſioned a depreſſion of ſpirits; but her beſt life was ſtrong, though hid from herſelf with Chriſt in God. She hath been a faithful, laborious ſervant in the church, eſpecially under the exerciſe of her gift, which was eminent for its purity, its copiouſneſs, and clearneſs;

diſtinguiſhing the good and evil trees by repreſenting their fruits in their true light. Her miniſtry had a tendency to raiſe into dominion the pure life, and in ſupplication ſhe hath been often wonderfully favoured with near acceſs, and enabled to caſt down every crown, and to aſcribe worſhip and praiſe, ſalvation and ſtrength, to the Lord God and the Lamb. Since my mind has been graciouſly viſited with a ſenſe of truth, ſuch hath been my ſentiment concerning this great and good woman: but about two years ago, to my humble admiration, in a ſeaſon of great proving of ſpirit, it was ſo renewed and ſealed to me, the inward attraction ſo ſtrong, and the evidence that ſhe was a faithful follower of the Lamb ſo undoubted, (a language ſweetly flowing through my mind, "I have choſen her and ſhe is mine,") that I not only rejoiced, and was ſtrengthened, but ſaw the abundant ſuperiority of the unfoldings of truth, to all the prepoſſeſſion we can receive from the experience of others; my want of an outward acquaintance with her being thus amply ſupplied by the gracious condeſcenſion of the Head of the church, who wiſely and myſteriouſly unites together the large and ſmall members of His body, and, by ſuch connection, makes them more uſeful to each other than they know, or can of themſelves conceive. Where this union and ſenſe is thus received, I am of the belief that nothing but a departure from the divine life, wherein a chriſtian fellowſhip ſtands, can ever alter our inward feelings towards the Lord's anointed. Though I am often diſmayed at the ſight of things

within and without, and ſince the time alluded to, have been ready to ſay in my haſte, "all men are liars;" yet it was matter of renewed conſolation and abaſement of mind, that on being in company with our beloved friend, C. Phillips, my feelings reſpecting her were revived, with ſweetneſs and rejoicing. But theſe were mixed with an inexpreſſible ſympathy, and ſenſe of the buffetings and floods of the dragon, yea, and of his temptations as in the wilderneſs; where, though ſhe hungered, yet, with unconquered fortitude, ſhe nobly reſiſted every importunity to command the ſtones to be made bread. Having ſuffered with her Lord and Maſter, and been preſerved through many temptations, my ſecret belief was that life will again ariſe abundantly in her, and her garments, even in this ſtate of mutability, be waſhed and made white in the blood of the ſuffering, yet victorious Lamb. And oh! how did all that was within me bow under this perſuaſion, and under a ſenſe that the diſciples of Jeſus have, in proportion to their ſtrength and gifts, a meaſure of afflictions to fill for their own, and the body's ſake, which is His church. Here my reflections on myſelf were exceedingly awful; I conſidered that I was juſt entering the field, unſkilled in war, with the armour but newly put on, and exceedingly uncertain whether I ſhall not fall a prey to mine enemy. But, O Lord! teach, I pray thee, my hands to war, and my fingers to fight, even the good fight of faith, in the ſufficiency of thy power, and againſt every intruſion of my own; that Thou, in all

things, mayſt be glorified, and if I periſh, it may be at thy footſtool!

The yearly meeting at Briſtol came on, and laſted three days. It afforded many opportunities for ſuffering, and deep gloomy exerciſe, to thoſe who travailed in ſpirit for the ariſings of life, which, nevertheleſs, for a ſhort ſeaſon, in divers of them, ſenſibly circulated; but it ſeems as if, for want of veſſels rightly prepared, the current was often turned backward, and retired again into obſcurity, where a baptized nnmber endeavoured patiently to dwell; amongſt whom was my beloved companion, who found but little liberty to relieve her burdened mind. The firſt day after the yearly meeting, we were at Claverham meeting, which was a favoured inſtructive opportunity, and returned to Briſtol to their evening meeting; at the concluſion of which, my companion had to revive the meſſage ſent to Hezekiah, and, with evident ſtrength and clearneſs, to apply it to ſome there. A young man, who was then in the vigour of life, was ſoon ſeized with an epidemick fever, and in a few weeks removed from this ſtage of mortality; and ſeveral others who took the diſorder, narrowly eſcaped with their lives; to whom the previous admonition, to ſet their houſes in order, was likewiſe ſeaſonable. Next day we went to Sudbury, to the quarterly meeting for Glouceſter and Wilts. Here we found a great want of true zeal and love to the cauſe of truth, wherein living members are united in harmonious labour, and cemented together in the covenant of life; which preſerves from a diſ-

poſition that would look only to ſelfiſh things, and enlarges the heart in an upright care for the proſperity of others.

From Sudbury we took meetings at Bath, Weſtbury, Lavington, Devizes, Marlborough, and Uxbridge, in in our way to London, being favoured to get ſafe there the thirty-firſt of fifth month, which afforded us a few days to reſt, before the yearly meeting began. This meeting opened, to thoſe whoſe ſpiritual faculties were alive in the truth, a field of exerciſing labour; wherein a ſteady watchful care was neceſſary for all to keep to their own ſtations and vocations, with an attentive eye to the great Maſter; as a buſy indiſcreet interference of His ſervants, ever interrupts the beautiful order and proſperity of His work.

The ſelect meetings were to me, as they generally are at our yearly meetings, (though not all alike attended with life) ſeaſons of deep inſtruction, which I was made humblingly ſenſible could not be the caſe, by any capacity of my own to render them ſo, but by being admitted (however undeſervedly) for a ſhort time, by the Maſter of aſſemblies, into the heavenly treaſury, where the ſaints' proviſion, the armour of righteouſneſs, and the juſt balance of the ſanctuary, are all to be found; and where, as we deeply and quietly abide, we are furniſhed with an unerring perception of what, amongſt the many offerings in the viſible church, proceeds from the divine repoſitory, and what doth not: ſo that individuals thus gathered, though in an obſure exerciſe, may ſay with

the apoſtle, and which I heard revived in one of theſe meetings, "in every thing I am inſtructed." And as in the opening of ſpiritual things, and being favoured in ſome degree with a ſenſe of truth, reſpecting the ſubjects of deliberation which come before theſe meetings, the natural diſpoſition ſometimes prompts us to make publick remarks conſonant with our feelings; I have, thus far, found it neceſſary to ſet a double watch upon this ſide, leſt I ſhould ſtep forward unbidden to put a hand to the ark, (the real ſtate of which Uzza ſaw as well as I) and ſo, like him, unavailingly labour, and introduce death upon myſelf; proving unworthy of an admittance into the treaſury, and of being intruſted with divine ſecrets, which are not to be revealed but in the divine will, and under the ſenſible direction of the High Prieſt of our profeſſion; that the bread which we miniſter, being given us by Him, may alſo be bleſſed, and that, however apparently coarſe and inſufficient, its efficacy and extenſive uſefulneſs may abound to thoſe who are fed, and redound to His praiſe whoſe will is our ſanctification. As an attentive care on this hand is neceſſary, I likewiſe perceived a danger on the other, when, in the ſimplicity and nakedneſs of truth, and conſequently unadorned with any thing goodly in my own eyes, a right ſeaſon has been diſcovered to expreſs a few words, and through unprofitable diffidence, and undervaluing the ſmallneſs of the appearance, I have put by theſe little openings to duty. This was more than once the caſe during the ſittings of the ſelect meetings this year, and

which contributed to my own increaſing weakneſs. So that, whilſt we are deſirous to keep our own hearts, and be preſerved from prodigality in imparting our religious feelings, we ought alſo to ſtand reſigned to the ſecret intimations of truth, in order to approve ourſelves good ſtewards of the manifold grace of God; advancing from one degree of favour, acceptance, and communion with Him, to another, and thus becoming eſtabliſhed before Him as children without rebuke.

The meeting for diſcipline of women friends became exceedingly weighty to me, as the friend who was clerk laſt year declined the office, and my name was mentioned by divers for that ſervice. I ſought to object, under an awful ſenſe of the weightineſs of that ſtation, eſpecially in ſo large and newly eſtabliſhed a meeting, and of the feebleneſs of my qualifications for it; but I ſoon felt all reſiſtance chained down in me, and a ſecret fervent breathing begotten for that holy aſſiſtance, which I knew to be ſuperior to every effort of my own without it: for though a degree of exertion is neceſſary, and the natural faculties of mind are called upon to ſervice, yet I ſaw they are no longer inſtrumental in helping forward the cauſe of truth and righteouſneſs, than whilſt they are actuated by divine love and life, and abide in the faith; without the government of which, they are no better than ſounding braſs, and a tinkling cymbal. Under this humbling perſuaſion, I took my ſeat, having E. T. and S. D. to aſſiſt; and the buſineſs of the meeting opened, which proved, in the ſeveral ſucceed-

ing ſittings, a profitable ſervice, introducing women friends, more generally than heretofore, into an exerciſe on their own, their families, and the church's account; for want of which, great declenſion from the virtue of true religion, and the ſimplicity it leads into, has long lamentably ſpread amongſt us as a people. And ſince, in the turnings and overturnings of the great Controller of events, a women's yearly meeting is eſtabliſhed, and for theſe two laſt years hath been regularly opened in correſpondence with the ſeveral quarterly meetings, in order more deeply to enter into the ſtate of ſociety, as it is ſeen in the truth, a neceſſity was evidently diſcovered from meeting to meeting, for friends to increaſe their acquaintance with the light, which only makes manifeſt, and without which our judgment is exceedingly imperfect; and when this is obtained, not only to work in it, but to work wiſely in it, endeavouring to ſuppreſs a diſpoſition which is not purely intent upon reaching the witneſs in each other, even when under the neceſſity of humblingly diſplaying that chriſtian virtue, of rendering good for evil, and of being willing to endure all things. Chriſtian condeſcenſion is one of the great wheels whereby the cauſe of truth is advanced, amongſt rightly exerciſed members, in the meetings for diſcipline. When a burden reſts on the mind of any, it adds greatly to its weight, and recommends it to thoſe to whom it is offered, if communicated in ſimplicity, and ſubmitted in the ſpirit of true meekneſs, and no inclination is diſcovered to urge that out of the truth, which at firſt was delivered with the ſavour of

it; even though it may ſeem to undergo perſecution, by that wiſdom in others which is from beneath, and is carnal; for a bleſſing belongs to thoſe who rightly endure perſecution, and being reviled, revile not again.

To diſcriminate between our own ſpirits, and a right zeal when contending for the faith, requires great ſingleneſs of heart, and openneſs to ſelf-conviction, which I have ſorrowfully obſerved too few arrive at, or dwell in; and hence we are deprived of an increaſe in the increaſe of God, the fruit-bearing branches not being ſo effectually purged, as to enable them to bring forth more good fruit.—O the beauty of the living branches, when they abide in the vine, draw their ſap from the root, and retain only an holy emulation with each other! a preſerving canopy would ſuch form in meetings for diſcipline, as well as worſhip, and many who are light in their ſpirits, reſembling the fowls of the air, would be induced to lodge under it. No boaſting, no ſelf-ſeeking, no ſpirit that would rend or tear the tender feelings of any feeble traveller, could here have any place; becauſe being branches which bring not forth good fruit, they are cut off and caſt into the fire. But as, in the preſent mixed ſtate of things, and eſpecially in theſe meetings, where friends are untrained to the publick exerciſe of their gifts, and unaccuſtomed to ſit under a diverſity of ſentiments, occaſions for the trial of chriſtian virtues will occur, I was renewedly convinced of the neceſſity, which thoſe who act in the ſtation of clerks have to be clear

in their views, by dwelling near enough to the ſpirit of the goſpel, ſo as to receive qualifications therefrom, in pure wiſdom, to ſtrengthen or to make way for that lowly plant which is righteous, and boaſts not itſelf in the garden of the Lord; but to which the promiſe and bleſſing belong, "for all the trees of "the field ſhall know, that I, the Lord, have brought "down the high tree, and exalted the low tree, have "dried up the green tree, and cauſed the dry tree to "flouriſh:" yea, the valleys are exalted, and the mountains reduced, when the ſeed of immortal life reigns, and ſways its pure ſceptre in the aſſemblies of the people of God. The attention of my mind was, therefore, ſecretly attracted to the Father of lights, by whoſe powerful diſcoveries I ſaw myſelf; and notwithſtanding the buſineſs of the meeting almoſt conſtantly employed me, yet I was favoured to feel a frequent abſtractedneſs, and ample opportunities, under a prevailing ſenſe of my own weakneſs, fervently to petition the Lord to be with my ſpirit, to keep me patient in my preſent employ, meek in my demeanour, and truly a ſervant to His cauſe and people. And I may with thankfulneſs acknowledge, to the praiſe of His grace, which is ſufficient for all the wants of His children, that, however deficient in many reſpects for the ſtation, I comfortably felt divine ſtrength and wiſdom underneath; wherein the precious unity of the one ſpirit, not only with the preſent, but divers abſent friends, conſolated my often drooping mind. Notwithſtanding the foregoing obſervations, the meetings, in general, were attended with living

virtue, and the humble travailers were refreſhed and inſtructed therewith.

After the yearly meeting was over, my huſband and I ſtaid a few days about London, as did my beloved companion R. J. to whom I ſtill felt bound in the ſervice wherein ſhe was engaged; and therefore ſet out again with her for the weſtern counties, the ſeventeenth of the ſixth month. We took the meetings of Staines, Baſingſtoke, Whitchurch, Andover, Saliſbury, Rumſey, and Ringwood, in our way to Fordingbridge, where the quarterly meeting for Hampſhire was held. It was a time of ſome degree of favour and encouragement, to a few honeſt-hearted friends in that county; ſome of whom are under a renewed viſitation of divine mercy. From hence we went to the quarterly meeting of Dorſet, held at Pool; in which my dear companion was enabled to diſcharge her exerciſed mind of a load which ſhe found there, in a powerful manner; the ſtate of that county being very low, the living ſcarcely able to bury the dead. We then proceeded to the meetings of Shaftſbury, Marnhull, Sherborne, and Yeovil, where my dear huſband left us, intending for Briſtol, and from thence to Ireland. On this occaſion, I felt a ſecret breathing for the continuance of the Lord's protecting providence, both with reſpect to the ſafety of the body, and the preſervation of our minds in His fear, and an increaſe in His favour.

From Yeovil we went to Puddimore, Longſutton, Ilminſter, Chard, Bridport, and ſo to Exeter, where

we found, as in ſome of the foregoing places, a few innocent concerned friends; but the want of that baptiſm which initiates into the church of Chriſt, and builds up the members into a ſpiritual houſe, a holy temple in the Lord, where he preſides and miniſters, was ſenſibly felt; and yet the language of encouragement to preſs forward to this ſtate, appeared to us to be the language of truth. In general, the ſpirit of the world, though often diſguiſed, ſo much prevails, that before the right foundation can be diſcovered, a ſpecious pile of buildings wants pulling down; and therefore for miniſters rightly to viſit meetings and individuals in this ſtate, requires ſoundneſs of judgment, ſtrength in the pure faith, patient perſeverance and righteous zeal; all of which, when I ſee myſelf, I feel the want of.*

* The following paſſages are extracted from her letters:

——— 9th of 7th month, 1786. As I truſt our alliance to each other in ſpirit, is ſtronger than the ties of nature, it is not (we may conclude) inconſiſtent therewith, to impart to each other without ſtraitneſs, in the circulation of mutual love and renewed ſympathy; for without this quickening experience, all our communications muſt be lifeleſs and inſipid. How excellent is the life of truth! the want of it in myſelf, and in others, is a daily burden to my mind; and the burden bearers, in places where we come, being very few, renders it ſtill more heavy. To ſay that the ſtate of the ſociety is low in theſe weſtern parts, is ſo general, and ſo juſt a complaint, that there is a danger of its being taken up without feeling ſufficiently the ſpirit of mourning.

——— "Thirteenth of 7th month, 1786. We endeavour quietly to get forward; and by the continued ſuſ-

We ſtaid their firſt-day meeting at Exeter, and then went to Kingſbridge, taking a little meeting at Newton Buſhel in our way, and to Plymouth, where we attended their monthly meeting; which is in ſo weak a ſtate, as to be far ſhort of ſupporting the dignity of chriſtian diſcipline in its own ſpirit; and this is lamentably the caſe in many other places.

taining evidence, that the beſt ſtrength is graciouſly near to aſſiſt in the needful time, and the bleſſing which makes truly rich ſometimes revealed in the midſt of our poverty, we are preſerved, thus far, in a degree of thankfulneſs to the great Supplier of all the neceſſities of His people; though often attended with the ſpirit of mourning over the ſcattered remnant of a once flouriſhing heritage. Though in ſome places there is but little to viſit, yet not being a people wholly given up to reproach, and the pure ſeed ſtill groaning for deliverance, a little room is left to labour; and here and there an exerciſed member dwells, with whom, whenever they were found, our minds could not but dip into near ſympathy; ſo that any little opening to ſervice, in ſuch deſolate places, ought not to be declined, but rather cheriſhed, in confidence that the good Huſbandman will again plough and ſow His plantation, and bleſs the labour of thoſe He puts forth. I cannot ſay that this is an expectation which hath abundantly attended my mind, in our paſſing along; but, juſt as I write, a little hope is renewed, that the vineyard will again proſper, by a right and neceſſary extirpation of the briers, the thorns, and the noxious weeds; and, by a holy cultivation, be prepared for the true plants, wherever ſcattered, being encloſed within divine protection, and rendered fruitful in holineſs, ſo as to be fitted to receive the heavenly Viſitant, and made able to endure the northern and the ſouthern blaſts. O that this hope may not periſh, but prove true in a future day, when the earth is ſhaken of her reſt!

It is only as the gathered churches become ſenſible of their deplorable ſituation, look beyond their own natural abilities, to the well of life in themſelves, and get low enough to draw water thereout, that a reſtoration of the power will be witneſſed, which is Jeſus in the midſt of them. We alſo attended their meetings the firſt-day following, which were deeply exerciſing; but our gracious Helper was near, ſtrengthening to an honeſt labour; wherein the right way to the kingdom, was proved to be widely different from that wherein many are walking; and under this help, a degree of holy ſolemnity was felt."

In addition to the preceding journal of this viſit, which appears to be left ſhort, the following extracts have been made from her letters; which, though not containing a regular, continued account, may afford further information and inſtruction.

——— "The preſent journey with my beloved friend, has been a freſh trial of the uprightneſs of my deſire after dedication; for after returning from Ireland, I earneſtly ſought quietude and obſcurity, to ſettle down amongſt my valuable connections and enjoy their ſociety, or the benefits of ſolitude; but the reward of peace was not the attendant of theſe proſpects, nor did the cloud appear to reſt upon my tabernacle: the words, "Time is ſhort," were deeply inſcribed upon my heart, ſo that one thing or other bids me take a few more ſteps in the tribulated path of goſpel obedience."

—— "I have felt myſelf theſe few days back, as near the end of my preſent commiſſion, my faith, patience, and every chriſtian virtue, as to the point of land before us; and being ſo far from home, aggravates the proſpect, and gives me very much the feeling of a pelican in the wilderneſs, out of the reach of almoſt any other help, ſave that holy Arm which leads about and inſtructs, in what appears to us the moſt deſerted ſituation, and moreover hath promiſed to keep as the apple of the eye. Could I believe myſelf to be one thus provided for, and to whom the arm of power will continue to be extended, ſome of my ſecret cogitations would be leſs painful and gloomy, and with great pleaſantneſs, I could advance forward, though in a tribulated way.

From Plymouth we came into Cornwall, taking Germains, Looe, Liſkard, Auſtel, and Mevagiſſey meetings, in our way to Falmouth, where, and in its neighbourhood, we have met with ſome valuable friends. In the weſtern counties through which we have come, viz. Hampſhire, Dorſetſhire, Somerſetſhire, and Devonſhire, the ſociety, as to the circulation of that life which we profeſs to be ſeeking the influence of, is indeed lamentably low. A worldly ſpirit, and a ſtate that is neither hot nor cold, greatly prevails; ſo that the few living members (for there is here and there one) are ſcarcely able to lift the ſtandard of truth, or revive the remembrance of the law. But in this county, viz. Cornwall, things are better; a right zeal having ſprung up in divers, to ſearch into the real ſtate of the church, and what

is more, a care firſt to ſearch themſelves; an exerciſe greatly wanted amongſt active members in many places. C. P's. labours in theſe parts have been, we think, eminently bleſſed; and the good effects of ſuch a faithful diſcharge of duty, and bearing a ſteady uniform teſtimony to the truth, and againſt error, would, there is no doubt, oftner be found, if that were oftner tried. We get but ſlowly forward ſince we came into this county; for though I have mentioned ſome good in it, yet we find it cloſe exerciſing work, to get clearly down to the good thing alluded to; and have ſtaid longer in places hereabout, than any where before. Yeſterday was trying to my almoſt worn out mind; my companion got a little relieved in the morning, but I ſaw no way for myſelf all the day, though under a great weight; but ſo it is, we need patience and ſubjection in ſuch times, leſt we move before the waters have riſen to their appointed height."

——— "We have been favoured to get along without accidents, and have to acknowledge that, many ways, we are helped beyond our frequent expectation; finding, (as we ſuppoſe others do) diſcouragements on the right hand, and on the left; which, if ſuffered to prevail, would ſoon deſtroy that little grain of efficacious faith which removes mountains, and without which, however we may labour and waſte our ſtrength, ſuch mountains of difficulty and unfruitfulneſs as the chriſtian traveller meets with, can never be removed. How neceſſary is it then to fight the good fight of faith: that ſo, when

pure life is circulating, inſtead of knowing it not, we may be ſtrengthened to lay hold of it, and to experience the inner man ſo renewed in us, as to actuate every ſervice.—Here we ſee our own inſufficiency, and how unavailing it is to depend upon our ſtrength and judgment, in things belonging to ourſelves or others."

——— " I have been at meeting this morning at Collumpton, a ſmall gathering of lukewarm profeſſors, in the general; but a few ſolid young people afforded a comfortable proſpect for the future.—Silence was my lot here; but my ſpirit was deeply humbled, in feeling the baptizing virtue of truth near to purify my veſſel, which I eſteem more than the faireſt qualifications for publick ſervice; and I am more and more led ſecretly to ſupplicate the increaſe of this ſolid experience and ability, to endure with chriſtian firmneſs and patience thoſe diſpenſations by which it is obtained. Nevertheleſs, I am often deeply tried in religious meetings, with ſuch exceeding great ſtrippedneſs of good, and intruſion of thoughts which I by no means approve there, that I mourn under it; and when any thing opens, which appears like a diſcovery of truth, to give it to others when I am ready to periſh with hunger myſelf, is almoſt irreconcileable; eſpecially when after giving up to it, I find myſelf as poor when a meeting breaks up, as when it began. I can hardly deſcribe what I ſecretly ſuffer from meeting to meeting, on this account; ſo that when I am favoured with a ſenſible evidence of the ſanctifying power of the Miniſter

of miniſters, yet dwelling in my earthen veſſel, abundantly doth my ſoul acknowledge, that the excellency of the power is not of us, but of Him, and that he hath a right to reveal it when and how he pleaſeth."

She attended the circular meeting at Glouceſter, in the ninth month; from whence ſhe returned pretty directly into Yorkſhire, and was at the quarterly meeting for that county. In the forepart of the tenth month, ſhe proceeded with G. D. and others, to the county of Durham, and attended the quarterly meeting there. Of theſe ſervices, no remarks can be added, as there does not appear any thing material of her own preſerved reſpecting them.

CHAP. V.

Family Viſit at Sheffield.—Her illneſs there.—Conſideration of removing into Ireland.—Journey into Lincolnſhire.—Removal to Ireland.—Journey into Holland, Germany, and France.

IN the firſt month, 1787, ſhe was engaged with Rebecca Jones, and others, in a religious viſit to the families of friends at Sheffield; concerning which ſhe writes as follows:

——"The viſit here is got through, and I hope profitably to many, and eſpecially the youth, of whom here are great numbers: ſome of the apprentices are very raw, but others ſeem turning about with deſire to find, and make, the right purchaſe. They are indeed, altogether, a great load of care upon the ſhepherds and ſhepherdeſſes in this place, whoſe concern, I hope, is increaſing. It is pleaſant to find increaſing unity and openneſs amongſt rightly concerned friends in this place, and that love which caſteth out fear."

At the cloſe of this family viſit, ſhe was taken very ill, with a heavy cold, and an inflammation of the lungs. This diſorder continued ſeveral weeks, during which ſhe was brought very low in body and mind. But the great Phyſician, on whom appeared

to be her ſole dependance, ſaw meet to raiſe her again, and to renew a conſiderable portion of health and ſtrength. Of this illneſs, and the exerciſe of her mind under it, as well as of her feelings in the review of it, ſome account will be conveyed by the following extracts from her letters, written whilſt ſhe was on the recovery.

——— "I am now favoured with ability to anſwer your ſolicitude myſelf, and ſay, that the account you had of my illneſs was, I apprehend, not worſe than the reality; having been reduced to the gates of death to all appearance, with an inflammation of my lungs, which had been approaching ſome weeks, and arrived at an awful criſis; at which time, by the merciful interpoſition of the good Phyſician, the diſorder took a favourable turn, and opened again my proſpects to this mixed ſtate of things. My bodily affliction was great, but the conflicts and gloomy exerciſes of my mind, were not leſs, being involved in all the weakneſs and inſufficiency of human nature, in endeavouring to attain to the ſpring of pure conſolation, at the ſame time that, in unerring wiſdom, it was ſealed in my view: ſo that, upon the whole, it was a ſeaſon of deep proving, and, I humbly truſt, laſting inſtruction; by rendering more ſingle the attention of my mind to divine diſcoveries, whereby our duty is ſeen, and ſtrength to perform it acceptably received. To be found faithful in the great work of the preſent life, is an object of ſuch magnitude, that all things elſe appear comparatively trifling, when we are looking into a ſtate of eternal duration."

——— "The ways of wiſdom are a great deep, and the deſigns of removing from, or reſtoring to, this uncertain and probationary ſtate of being, are often for purpoſes which require a daily waiting for, and dependance upon, the unfoldings of pure inſtruction, in order profitably to diſcover them. I conſider this to be my own caſe, and often remember a remark of J. Woolman's to a friend, perhaps ſimilarly circumſtanced; "do we (ſays he) get through with great difficulty, and yet recover; He requires that we ſhould be purged from droſs, and our ear opened to diſcipline."

——— "I am favoured to continue recovering, though often reminded that in every ſenſe I am a poor weak creature, and under abundant neceſſity to hold faſt the little ſtrength I have, and patiently wait for the renewings of that life which quickens, and gives joy in the ſpiritual creation. But I am ſtill too carnally minded, too much diſpoſed to look outward, and too little to preſs through the oppoſition of nature, to that true weightineſs of ſpirit which I earneſtly ſought for in a late ſeaſon of adverſity. Theſe things convince us that, in order to win the crown in view, we muſt fight the good fight, and wreſtle for that faith which only gives the victory."

The ſubject of their removing into Ireland, and ſettling there, had, for a conſiderable while, engaged her ſolid conſideration; and the propriety of that

undertaking was about this time attended with ſuch clearneſs to her own mind, and that of her huſband, that they apprehended the time was near for their departure from this land. Divers of her letters, written on this occaſion, ſhew her ſenſe of the importance of this meaſure, and how great and exemplary was her concern, that they might be directed wiſely and ſafely concerning it. The following have been ſelected from them.

——— "Our minds have been under frequent, and ſometimes unprofitable, concern how to diſpoſe of ourſelves. There ſeems an abundance of places to chooſe from, both in Ireland and here; but to know our right lot, is what we are both deſiring ſingly to ſtand open to the diſcovery of, if conveyed to us ever ſo ſimply; the light which manifeſts it, be it ever ſo ſmall, will, I believe, ſatisfy our faſting minds. We have need to be reduced low, that we may ſo obtain the knowledge of the divine will, as cheerfully to yield obedience thereto. Though we think we have waited long for inſtruction, yet as our opinions, of ourſelves eſpecially, are often very fallacious, it is not impoſſible but we are far from that ſtate of ſelf-nothingneſs and dependance, which I am ſometimes ready to hope we are on the brink of. We are at preſent quite unbound to any place; perhaps to have no place of abode is the lot deſigned us; a lot that much oppoſes my inclination, but if right, however trying, it muſt be ſubmitted to, and its conſequences likewiſe, as the requirings of the day."

——— "My mind has of late looked with more clearneſs than before, towards Ireland. It has been a ſubject of conſideration, attended already with much anxiety; and now that I am apprehenſive I have ſeen a right opening towards it, I wiſh to be preſerved from looking back, or entering into unprofitable conſiderations about it; but rather to leave the matter at preſent, only ſtanding open to the diſcoveries of more light, either for or againſt it, and reſpecting the right time of moving, or of not moving at all, which I know to be the ſituation of my huſband's mind reſpecting it. ——— I well know, that unleſs we are in our right places, we can have no true enjoyment or expectation of ſupport under, or the bleſſing upon, our allotted portion of ſuffering; and we have proved both lands to have in them their ſhare of trials and probations; and know that things which look the moſt pleaſant in either, may ſoon, as ſome of them have already at times been, be embittered, and ſhaded with gloom. I wiſh however to number my bleſſings, for they are many, and far beyond my deſerts."

——— "I often wiſh that I could learn to be ſtill when I have nothing to do, and inſtead of ſtraining my eyes in the dark, and watching the breaking of the day, to dwell quietly in the ward all night, believing in the light, and obediently working therein. The outward day breaks gradually upon us, and experience teaches us the certain indication of its approach, a dawning of light, which we are not apt to diſbelieve, nor doubt that the meridian of it will

come in due time. And as in the outward, we cannot haſten that time, no more can we with reſpect to divine illuminations. Does it not therefore, remain to be our buſineſs, to wait for the light when a little of it appears, to believe in it, and that the fulneſs of the day will come, though we do not now ſee it; remembering that, "bleſſed are they that have not ſeen, and yet have believed." This is what I apprehend to be right to do, and what I wiſh to attain; but I would by no means inſinuate, that I confidently believe myſelf to have arrived at it, in the proſpect of removing to Ireland; meaning only, that after a ſtate of anxiety, and toſſing about with every wind of the ſentiments of others, I ſeemed to get into reſignation's harbour. I am however willing to ſtand open to further conviction; and if the will ſhould be graciouſly accepted for the deed, my poor bark excuſed the expoſure, and my dear R. G. ſatisfied, (which I do not doubt if it is right) it will not be an unpleaſant releaſe from an engagement to which I now feel myſelf rather bound: for there are many in this nation, and in our own country, (ſetting aſide my near relatives after the fleſh) to whom I am cloſely attached, and from whom nature will flinch to part; but there are alſo divers of this claſs in Ireland, whoſe friendſhip will, if my reſidence there be right, greatly repair the loſs, and tend to ſmooth the otherwiſe rugged path. This is looking at ſecondary cauſes, a view which I do not wiſh often to take; becauſe to be in the place aſſigned, (whether I were known of mortals or not)

where the great work of ſanctification and acceptance in divine favour is going forward, would, I am ſatisfied, afford a peace ſuperior to all human conſolations, and enable the truly abaſed mind nobly to ſay, "Although the fig-tree ſhall not bloſſom, neither ſhall fruit be in the vines; the labour of the olive ſhall fail, and the fields ſhall yield no meat; the flock ſhall be cut off from the fold, and there ſhall be no herd in the ſtalls; yet I will rejoice in the Lord, I will joy in the God of my ſalvation:" a glorious experience, worthy of our aſpiring after! Whatever has a tendency to looſen our affections from mixed ſtreams of refreſhment, and centre them in the great ſource, the well in ourſelves ſpringing up unto everlaſting life, I apprehend more truly qualifies for ſervice, than a ſituation replete with opportunities for the increaſe of human wiſdom and activity in the viſible church; which never fail to have in them their ſnares, by gratifying ſelf, if given way to, in one ſhape or other."

——"What I have felt at times on the ſubject of our removal, cannot be eaſily deſcribed; divine ſupport and direction, if ſingly ſought to, under the weight of it, will be found ſufficient to ſuſtain, and open the right way; but I apprehend that our ſmall grain of faith, may meet with many trials and buffetings in our future ſteppings; and oh that we may never make ſhipwreck thereof! May the ſtaff of Iſrael be our ſupport, ſeparately and together; and may we have no other dependance, is the ſecret petition of my mind! For, in the undertaking before us, we

may ſay, that with our ſtaff only we are paſſing over this Jordan."

Having come to a concluſion reſpecting their removal into Ireland, and obtained the concurrence of their monthly meeting, they proceeded to York, and attended the quarterly meeting there; from whence, after taking a ſolemn and affecting leave of their near connections and friends, they ſet forward for the county of Lincoln; the meetings of which, as well as ſome others, ſhe felt a deſire to attend, in her way to the yearly meeting. Soon after this trying ſeparation, the following letter appears to have been written.

——— "Laſt week but one was our quarterly meeting at York, which was favoured with the overſhadowings of the heavenly wing. It was a parting time, and almoſt too affecting for my preſent weak ſtate; but I endeavoured what I could to look beyond perſonal enjoyments, to that fellowſhip which is pure, ſtanding with the Father and with the Son, and which admits of no change by outward ſeparation, if we retain our integrity, and places in the adoption of children. On ſeventh day morning after, came the dregs of the cup of removal; a heart tendering farewell to my beloved connections at York, with the proprietors of the ſchool, and ſome of their huſbands. It was almoſt too much for my frame, faith being at a low ebb, and diſcouragements coming in like a flood; but in the opening of true viſion, the ſpirit of the Lord was lifted up as a ſtandard againſt them,

As to the body, I have now parted with many who ſeemed interwoven with my exiſtence: with divers of them it was gradual, and I eſteem it a favour it was ſo. But though I am ſenſible, that in the church I leave both fathers and mothers behind; and as to brethren and ſiſters in the truth, they ſeem almoſt daily added to, and promiſe, according to their preſent growth, to be ſkilful ſervants in the family; yet the near unity my ſpirit has felt with ſome in Ireland, affords me a ray of hope, that ſhould we be ſpared with life and ſtrength, to enter into and rightly ſtand in our lots at Clonmel, we ſhall find every want ſupplied, and true yoke-fellows beyond our deſerts."

With divers companions in that ſervice, ſhe viſited moſt or all of the meetings and families of friends in Lincolnſhire, and attended ſeveral other meetings as ſhe proceeded to London. Though but little of the progreſs of this journey is deſcribed in the following extracts; yet the feelings of her mind, and the inſtructive remarks ſet forth therein, will, it is apprehended, render it proper to inſert them here.

——— "We are favoured to get along as well as we might expect, we hope in ſome degree of ſympathy with the ſtate of the beſt things in this deſolate county; but upon the whole, my mind is and hath been favoured with a calm, eſpecially for theſe few days back, which tends to promote the reſtoration of health, and ſtrengthens with a good degree of reſignedneſs, to look forward to the proſpects before me; and ſo far from conſidering the purſuit of them

a hardſhip, I eſteem the end propoſed thereby, a favour of which I am unworthy; for what is there worth living for, but to be found in the diſcharge of our duty?"

—— "We are now in the Iſle of Axholm*, viſiting a few deſolate profeſſors, who are like ſheep having no ſhepherd; and yet in a place as much neglected as perhaps any in the ſociety, we are comforted in finding a ſeed alive, reſembling Joſeph in Egypt, and may ſay, for my own part, that I have felt the moſt ſolid reward for a little labour here, of any ſince leaving York. It is not after the ſight of the eye, or the hearing of the ear, that we can judge aright."

——— "They that ſuffer with the ſeed, ſhall reign with it; but it muſt not be in our way, nor in our time. Patience is due on our part, and the exerciſe of that grain of faith which we have received; for "by faith the elders obtained a good report," I preſume of the Lord, rather than of men. Then let us not be afraid of the trial, for its efficacy is proved thereby. O that I were ſtronger in this ſpot! for ever ſince we left York, and particularly on leaving it, I have ſeemed to be reduced to the loweſt ebb, and nature hath foreboded diſcouragements beyond what I thought I was able to bear. But this is not always the caſe; for ſometimes, when every thing elſe is ſhaded with gloom, the foundation is moſt clearly revealed, and its ſtanding ſure incontrovertibly known and believed in; ſo that all things have

* A ſmall diſtrict in the north-weſt of Lincolnſhire.

appeared poſſible to him that believeth, and the ways of the Moſt High diſcovered to be higher than our ways, and his thoughts than our thoughts. Here I love to repoſe myſelf, and ſtand reſigned to every diſpenſation which has the remoteſt tendency, not only to let me ſee the work of my day, but to refine and qualify for it."

———"I have recovered ſo much, that I have now ſcarce any thing to complain of reſpecting the body. To be ſure it is not very ſtrong, but it has thus far proved able to bear all that was laid upon it; which is encouragement to myſelf, and alſo to others, to perſevere in yielding ourſelves up, under the power of the croſs, to every opening of duty, ſeeing that all things are poſſible to them that believe. And yet I fainted in my mind many a time, and ſeemed to be one of thoſe who have no faith: ſo that, on reflecting upon this little embaſſy, the proſpect and the progreſs of it, it ſeems as if it were all done for me by that good Hand, which requires the paſſiveneſs rather than the activeneſs of the creature, in proſecuting His deſigns. Though I now give a pretty good account of the body, I may alſo add, that, ſometimes, my mind gets encompaſſed with glooms and diſcouragements, which nothing can diſſipate, ſave a ſtate of reſignation and quiet dependance upon the everlaſting Arm of Omnipotence; and this is often ſo hard to attain, that I am afraid of falling in the ſtruggle, when a hope is again revived, of being under divine protection, and that the day's work is really going forward. This, at times, introduces a quiet ſerenity, and ſtrengthens

to leave the things that are behind, and preſs forward to thoſe that are before. The ſympathy of my friends under my late trials, has been conſidered a favour of which I am unworthy; and there is undoubtedly no better way of ſecuring it upon the foundation of goſpel fellowſhip, than by learning to live without it, and looking ſingly to the Rock from whence all good things are hewn, and the hole of the pit, the humbling diſpenſations of infinite wiſdom, from whence they are dug."

Soon after the yearly meeting at London, they proceeded for Clonmel, in Ireland, where ſhe was favoured to arrive in ſafety, in the 6th month, 1787, with her health much improved, and under a good degree of peace and ſatisfaction of mind; which continued for ſome time after her arrival: as a ſource of conſolation and encouragement. Concerning this ſhe writes as follows:

——— "Our removal has altogether been bleſſed with a good degree of that peace which paſſeth underſtanding, and attended with ſuch circumſtances, thus far, as we have great cauſe to be thankful for. An unmixed cup of comfort in human life, is what my ſhort paſſage through the world, has taught me not to look for, and a ſmall degree of religious experience, not to pray for; and yet to pray for thoſe things which are really good for us, will ever require the renewings of that Spirit which only

breathes the will of the Father. Nature ſhrinks at ſuffering; ſometimes I am ready to anticipate a draught of it, proportionable to the late and preſent degree of favour; and ſometimes I am flattered with a language that tells me, "it is already drunk, and that the bitterneſs of death is paſt." An humble reſigned mind is, however, always our duty and intereſt to preſs after. It has a fortification in itſelf againſt the varied aſſaults of Satan, and a ſufficient portion of Gilead's Balm for every afflictive diſpenſation of infinite wiſdom; both of which, if my natural life be ſpared, will, I do believe, be my companions, and prove frequent trials of an abiding and advancement in that goſpel Spirit, which loveth, hopeth, and endureth through all."

Her mind had frequently, for a conſiderable time before this period, been impreſſed and cloſely exerciſed with an apprehenſion, that it would be required of her to pay a religious viſit to ſome parts of Germany and France: and, a few months after her ſettlement in Ireland, this concern increaſed with ſuch weight and evidence, that ſhe was conſtrained, in reſignation, to ſpread it before the friends of their monthly meeting; who, after ſolid deliberation and ſympathy, concurred therewith, and gave her their certificate of unity and approbation. She received alſo the near concurrence of their quarterly meeting, and that of the morning meeting of miniſters and elders in Lon-

don, and ſet forward on this journey in the 3d month, 1788, in company with her huſband, George Dillwyn and his wife, and Mary Dudley; who were alſo bound to this ſervice, and engaged therein with the unity of friends.

The following parts of her letters on this occaſion, deſcribe the previous exerciſe of her mind, and contain a pretty regular, though ſhort account of the journey, from the commencement of it, to the concluſion.

12th month, 1787. My mind, after a ſeaſon of deep trial and exerciſe, was led to viſit, in what appeared to myſelf an extraordinary degree of goſpel love, many in that country, and ſome parts of Germany contiguous thereto; fully believing, according to my feelings, that there were ſpiritual worſhippers in thoſe parts.

12th month, 1787. If the proſpect before us be in divine wiſdom, we have great cauſe to acknowledge that it is unfathomable, and paſt our finding out, becauſe of my incapacity, in every reſpect, to perform ſuch a journey to the honour of the great Cauſe. I wiſh, however, now to leave caring too much about the future, and endeavour after quiet reſignation; well knowing, that by taking ever ſo much unprofitable thought, I cannot add one cubit to my ſtature, nor make one hair of my head, white or black; and alſo hoping, that when it comes to the trial, the will may be accepted for the deed; which I have no doubt will be the caſe, if the province meeting, or my ſympathizing friends, adviſe

me againſt it; or if no friend of ſuperior weight in the miniſtry, prove under the like concern, and admit us in company. Diſcouragements of various kinds crowd in at times upon me, but when goſpel love flows from the living fountain, it overpowers all ſelfiſh conſiderations, and ſhews me my own unworthineſs to be, in the leaſt degree, employed in the divine hand.

1ſt month, 1788. Our ſituation, at preſent, requires at leaſt a grain of that faith which has power to remove mountains; for, truly, vain is the help of man, in caſes where the pure ſeed is to be exalted. A ſenſe of our inſufficiency to do any good thing without divine aſſiſtance, will, I truſt, whatever our trials or temptations may be, ſo humble us, as wholly to prevent a vain dependance upon any thing of our own; but ſurely there is as much need for watchfulneſs and prayer at this day, as when the diſciples were immediately recommended to it.

1ſt month, 1788. My mind is often under a load of exerciſe on my own account, and in care leſt the precious cauſe ſhould ſuffer by me. The preſent is a time of deep trial and ſearching of heart, leſt we ſhould be meddling with, or doing, any thing which is not in the clear diſcovery of goſpel light. When I conſider how little I am experienced in the ſtation wherein I may be likely to move, the newneſs and peculiarity of the ſervice in proſpect, and even the weakneſs of the outward tabernacle, (which to be ſure I think leaſt of) my feelings ſuggeſt the applicableneſs of the ſaying, "I am a worm." This how-

ever cheers me, that without ſome degree of clearneſs, we need not, neither ſhall attempt to move.

2d month, 1788. I have been of late conſiderably indiſpoſed, but upon the whole am much better, though every day ſenſible of having (by ſome means or other) a very broken conſtitution. If it do but laſt till the portion of work allotted me is finiſhed, that is enough, even though it be performed under the preſſure of bodily infirmities; all which may be no more than neceſſary to keep the mind to its proper centre, and direct its attention ſingly to an inheritance undefiled, and which fadeth not away.

3d month, 1788. According to preſent appearance, we, (I mean our little company) ſtand in abundant need of the whole armour of light. We are about to embark for a country, the language of which none of us knows, and are in expectation of a path wherein we can ſee no footſteps, and which muſt be attended with new and various trials. May our truſt be in the Lord alone, who is able, in ſeaſons of the greateſt difficulty, to increaſe our faith, and make way for us where we ſee no way.

——— "Having the concurrence of friends, we left London, and proceeded for Harwich, where we were detained ſeveral days for want of a fair wind; during which time we had two meetings, and afterwards, (23d of 3d month) the wind turning in favour of our leaving that port, we embarked; but it was fourth-day night, the twenty-ſeventh, before we landed at Helvoetſluys, which was nevertheleſs a favour, and I hope eſteemed ſo by us all. We got to

an agreeable Engliſh inn there, and after a pretty good night's reſt, ſet forward towards Rotterdam, by way of the Briel and Delft, and came in ſafe rather late at night, it being there a great day's work of about twenty-five miles. We travelled in an open waggon the firſt ſeven miles, the road being ſo bad that no other carriage could get along with ſafety, and the reſt of the way went in their boats called Treckſchuyts, which are drawn by a horſe, at the rate of about three miles an hour. This is a very pleaſant and eaſy way of travelling, and it was through a country made as agreeable by improvements as it is capable of, being very flat and marſhy. Many of the inhabitants followed us through ſome towns, and gazed exceedingly at us; and ſome of them, as well as they were able, manifeſted a love which met that in us that drew us hither; but the ſtrangeneſs of our language to each other, was a continual diſcouragement; yet as it was not of our own bringing on, we endeavoured to keep quiet under it, and ſecretly deſired that our minds might be ſo influenced, as to convey to them, in ſilence, that which is better than words.

We are now got into ſo new a line, that it is no wonder if we ſhould be more than uſually blind; and it will be well, if ſome of us ſhould be alſo more than uſually dependant and patient reſpecting our ſteppings; for being ſeparated and remote from our friends, and ſome of diſpoſitions rather haſty than otherwiſe, there is, no doubt, a danger of ſometimes preſſing forward with too much earneſtneſs, and there-

by of preventing the completion of thoſe little ſervices, in one way or other, which are intended for the purchaſe of our own peace at leaſt. Though Holland was not much in the proſpect of us who came from Ireland, yet we have been favoured with ſomething more than a hope, that we are thus far in our places, and feel a comfortable and ſtrengthening unity one with another therein. The deſire of my mind is at preſent ſtrong, that, though in ever ſo much weakneſs, we may be enabled to paſs through the country in that ſingleneſs and dedication of heart, which may preſerve us from condemnation.

We ſtaid three days in Rotterdam, and had two publick meetings at the meeting houſe belonging to friends; there are a great many Engliſh people in that city, and the attenders of our meetings being principally of that claſs, we had no need of an interpreter. There are ſome ſerious people with whom we got acquainted, and to whom our viſit ſeemed acceptable; but no profeſſors with us, except one perſon, who cannot be expected, in his preſent ſtate, to throw much light upon the teſtimony of truth; but he was very willing to render us ſuch ſervices as were in his power, which we took kind.

From Rotterdam, we came forward to Amſterdam, by way of Leyden, Haarlem, &c. and were kindly received by our friend John Vanderwerf. Here our minds, generally, got very low on divers accounts. Several of us were poorly with complaints in the ſtomach, &c. which ſtrangers are ſubject to, before their conſtitutions come to bear the difference of their

meat, drink, air, &c. The few under the name of friends in this great city, yielded us little of that ſtrength which is the fruit of ſympathy of ſpirit, and inward acquaintance with divine requirings; and which, if right, would have been truly ſalutary and cordial to us at that time, as we looked upon ourſelves to be then embarking upon the moſt arduous and diſcouraging part of our journey; having a great diſtance to travel, entirely unacquainted with the country, ſtrangers to all their different languages, except a little French, and no interpreter to accompany us. Under theſe complicated trials, our faith got into the furnace afreſh. This was much the caſe with me, and my dear companions felt no leſs. However, as we endeavoured after reſignation, and were ſometimes repleniſhed with ſtrength patiently to wait for renewed manifeſtations of duty, way opened, by degrees, to get clear of that place. We attended their little monthly meeting, the buſineſs whereof was tranſacted in the Dutch language; ſo that we had not an opportunity of judging much about them, except that their appearance, and the feelings of our minds, convinced us that true religion is at a low ebb amongſt them; and yet there is ſomething tender which loves truth, and with which, a family viſit amongſt them, made us better acquainted. We were comforted in the belief that their ſolitary ſituations are divinely regarded, and hope that divers of their deficiencies in ſome points wherein we have been otherwiſe taught, are counterbalanced in the ſight of holy compaſſion and juſtice, by the ſin-

cerity of their intentions, and the diſcouragements in many reſpects peculiar to them, which we, by experience, know little about. The keeping up of a meeting for worſhip every firſt-day, in their weak ſtate, is an act of faithfulneſs, which we might be often ready to faint under, were we in their ſituation, ſeparated from the ſtrengthening communications which religious ſociety affords, (not having received a viſit of this kind for four years) and being deſpiſed amongſt the worldly-minded.

We had three publick meetings at Amſterdam, which were attended by many of the inhabitants of different deſcriptions; but there are a few with whoſe company, both in and out of meetings, we were comforted. They are a ſerious religious people, not connected with any ſociety, and believing in the ſpirituality of all true worſhip. We paid a viſit to one of their families, which conſiſts of a widow, her ſon, and two daughters, none of them young. They are people of conſiderable property, which they devote very much to the ſervice of the poor. They were affectionately kind, and demonſtrated their unity with, and attachment to, our principles, as far as they had heard them in the meetings which they attended, and were fully convinced of the neceſſity of an inward work, and that all true worſhip muſt be performed in ſpirit and in truth. In a religious opportunity which we had with them before we parted, the cementing influence of goſpel love flowed amongſt us like a ſtream. From this family, we were furniſhed with letters of recommendation to ſuch as

themſelves in Germany, ſome of whom we have ſeen to our ſatisfaction.

During our ſtay at Amſterdam, we were interpreted for, by John Vanderwerf, or one of his ſons, both in publick and private. It ſeemed ſtrange, and rather hard to us women, eſpecially at firſt; but we ſoon got over it, and had reaſon to hope that our religious communications were not materially affected; our friend ſeemed to have an awe upon his mind when he ſtood up, took off his hat, and delivered, ſentence by ſentence, what was expreſſed.

After ſpending eight days at Amſterdam, and being deeply tried in that place, our minds were ſtrengthened to leave it, (the 9th of the 4th month,) with a renewed truſt, that the great Shepherd of Iſrael, who knows his own ſheep in every trial and ſituation, however remote from the knowledge and conſolation of their friends, would ſuperintend us, and graciouſly reveal himſelf for our help, in the needful time. We proceeded by way of Utrecht, (where a few books were diſtributed, and much love felt for the inhabitants) Nimeguen, and through part of the king of Pruſſia's dominions, into the elector of Bavaria's, to a place called Duſſeldorff, where we again made a little ſtop, finding a few who could ſpeak Engliſh, and moſt of them French. Here we commenced acquaintance with a ſolid, religious man, named Michael Wetterboar, to whom we were recommended by the people whom I have mentioned at Amſterdam. Being gathered to the principle of truth, and engaged to conform to it, as revealed in the line of his own ex-

perience, he walks much alone in a dark and diſſipated place. He was a kind friend to Claude Gay, when paying a viſit ſimilar to our's in this country, many years ago, and was rejoiced to ſee us. He lamented the loneſomeneſs of his ſituation, and ſaid that his mind was ſtrengthened by the viſit.

From Duſſeldorff we went eighteen miles to Elberfeld, where, as at many other places, for want of an interpreter, we ſuffered what often appears to us an unavailing baptiſm for the teſtimony's ſake. But perhaps it is not ſo much ſo as we are apt to think: the ways of the Moſt High are not our ways, nor his thoughts our thoughts; we know not but this deeply humbling path, and the ſecret exerciſes we have daily to paſs through without any viſible relief, may have a uſe beyond our finite conceptions; ſo that it is ſafeſt to leave theſe things, and outward conſiderations about them, in the hand which can bleſs, and render fruitful, the things which are not, by cauſing them to bring to nought the things which are. However, we found an opening for ſome ſolid converſation with a few in this place, and underſtood that there are many religious people here; but we were diſcouraged by the difficulties we found in getting an acquaintance with them; after ſtaying one night we returned to Duſſeldorff. We left that place, and paſſing through a dark country, arrived in two days at Newvied, the 18th of the 4th month.

We have had very little rain ſince we came upon the continent, conſequently the roads are dry, but being for the moſt part a deep ſand, we have not been

able to travel over it ſo quickly as is deſirable. Thirty miles a day, is I think nearly the average of our expedition, though we moſtly travel poſt. The vehicles are heavy, being generally covered waggons or clumſy coaches. We moſtly prefer the former, as ourſelves and luggage meet the beſt accommodation in them. The inns are pretty good, and the people reſpectfully kind to us, and in that line but little difficulty occurs in making ourſelves underſtood. Our road has lain upon the banks of the Rhine, and furniſhed us with proſpects of a country extremely beautiful, and, in ſome places, for miles together covered with vineyards. But the pleaſure which we might innocently have derived from thoſe ſcenes, has met with continual damps, by the groſs proſtitution of ſacred things which, in the croſſes and images thickly ſcattered upon the road, give pain to every feeling whereby ſpiritual worſhip is promoted. The Roman Catholicks are very numerous in many parts which we have paſſed through; but, in moſt places, the Proteſtants enjoy the privileges they deſire without interruption; and amongſt them there is undoubtedly an awakened ſincere-hearted people.

On our arrival at Newvied, we found a great change in the face of things, it being a new and pleaſant town, inhabited by ſerious Proteſtants, and principally by the Moravians; though there are about twenty families of the Menoniſts, and as many of a people who call themſelves Inſpirants, but by others are often called Quakers. We were directed to a

Moravian inn, which proved very agreeable, feeling ourſelves in that family very much as if we were at home. Here we were ſoon viſited by ſeveral of the Moravian brethren and ſiſters, ſome of whoſe minds appeared unprejudiced, and intent upon ſpiritual improvement; which drew them often to our apartments, and opened a door for the communication of ſuch goſpel truths, as, from time to time, occurred; and we had a comfortable hope, that they dropped into ſome of their minds as ſeed into good ground. We had the advantage in that place of an interpreter, a young man of the Moravian œconomy, who cheerfully befriended us on many occaſions; and though, at the firſt, he appeared under difficulty in communicating religious matter which was new to him, yet before we went away, his underſtanding ſeemed more opened, and his feelings much more cordially diſpoſed to the principle of truth as we profeſs it, and to the ſeveral branches thereof.

We had a publick meeting at Newvied the evening before we left it, after a week's deep exerciſe and ſecret ſuffering; but this opportunity furniſhed us with renewed cauſe, to put our truſt in the gentle puttings forth of the Shepherd of Iſrael, and in the revelation of His power, which we humblingly find is ſometimes withheld, till the ſeaſons of our greateſt extremity. The young man, our interpreter, readily accepted his office in the meeting, without any previous requeſt, and performed it with great ſolidity. Our viſit to that place was cloſed by a ſeaſon of divine favour, in a family which cheerfully received

the teſtimony we had unitedly to bear, to the efficacy of ſpiritual worſhip, and the neceſſity of preparation for it; and in much love and tenderneſs of ſpirit we left Newvied. "O the depth and extent of the riches, both of the knowledge and wiſdom of God! how unſearchable are his judgments, and his ways paſt finding out?" We had abundant cauſe in our travels through Germany, to ſay, that we were led in paths which we knew not, and frequently reduced to a ſtate of extremity. We were ſenſible, according to our meaſures, of the miſt of ſuperſtition and idolatry which overſpreads a great part of the country; and alſo had, at times, revealed that moſt ſure word of prophecy, which penetrates the obſcureſt receſſes of Sion's travellers, draws them into hidden fellowſhip one with another, and unites them in the ſufferings of the precious ſeed, though differently ſituated in the world, and their profeſſion in it various. Thus were we led in paths which we knew not, and ways we had not ſeen, and were often incapable of finding out thoſe whom we thus felt, and when we did diſcover ſuch, we were unable, for want of a knowledge of their language, fully to communicate to them: but truſting in the all-ſufficiency of almighty help, for the ſupply of all their needs, we were favoured, when dedication of heart had been attained, and the green paſtures of life opened, to lie down beſide the ſtill waters, and leave the event of our travel to Him who bleſſeth, or blaſteth, at his pleaſure.

From Newvied we came to Wiſbaden, a place in great requeſt for warm bathing, there being ſeveral

boiling hot ſprings in the town, from which the water is conveyed to private ciſterns, where it cools for uſe. There ſeemed ſomething in this place rather attractive to our minds, and yet, as was often the caſe, diſcouragements prevailed over our beſt feelings, and we proceeded to Frankfort, a day's journey. There we ſtaid two nights; but though we had letters of recommendation to religious characters, yet for want of being able to make ourſelves underſtood, we had no converſation with any but a Pietiſt, who ſpoke Engliſh but poorly, and who, after ſome diſcourſe on religious ſubjects, left us with profeſſions of love.

From Frankfort we proceeded to Baſil, a large Proteſtant town, where we arrived the 3d of the fifth month. Here our minds ſeemed arreſted, and all efforts towards purſuing our journey were painful, till we had ſettled a few days under our exerciſe, and embraced, though in the croſs, ſuch opportunities as opened for relief. Having ſome letters of recommendation to ſerious people, they were preſented to them; in conſequence of which, ſeveral viſits were paid us, and we obſerved in ſome a rather critical inveſtigation of our principles. They were cautious of embracing us till they perceived the doctrines we held; after which there was great openneſs in ſome of their minds, candidly to receive ſuch communications on religious ſubjects as from time to time opened. One of them underſtanding the Engliſh language well, was, in ſeveral inſtances, a very friendly interpreter to us; and his mind being acquainted with divine

illuminations, he often diſcovered ſymptoms of conviction and ſenſibility, when, as a channel, the openings of truth were paſſing through him. In a large company to which we were invited, this perſon, obſerving our diſpoſition to ſilence, kindly and feelingly propoſed and requeſted a compliance of the company. We were favoured, to our thankful admiration, with the humbling influence of divine love, and ſtrength renewedly to bear teſtimony to the neceſſity of an inward preparation for the ſolemn act of true worſhip, which requires neither forms nor ceremonies, to render it acceptable to the Father of Spirits. The opportunity was concluded in ſolemn ſupplication, which our friendly interpreter rendered, ſentence by ſentence, into the Dutch language, with a reverential awe, whereby the livelineſs of it was preſerved. We had alſo a comfortable ſeaſon of retirement in the family of another of our friends there, whoſe wife and daughters profeſs not to ſee the neceſſity of a religious circumſpect life, as he and his eldeſt ſon do; but they were affectionate and attentive to us, and we had reaſon to hope, received no unprofitable impreſſions by this little act of dedication. This perſon conducted with true brotherly kindneſs towards us, diſcovering great ſimplicity of heart, and an openneſs to receive the truth, wherever, or however he might find it; being experienced in that great work of repentance unto life, and having ceaſed from many entanglements in the world, which he believed had a tendency to enſlave his mind, and to keep him in a ſtate of ſeparation from divine favour: ſo that to

meet with fellow pilgrims who could tell him a little of their knowledge of the right way, ſeemed like marrow to his bones.

We have ſeveral times fallen in with perſons who kindly entertained Claude Gay, in his loneſome travel through theſe parts; and in Baſil we have found two agreeable religious old men, with whom he was hoſpitably ſuſtained for three weeks. They are of a people called Inſpirants, and often by others Quakers; but upon an acquaintance with them, eſpecially at Newvied, we found them no leſs active than other profeſſors in ſinging, praying, preaching, &c. in their congregations. They appear to be deſcendants of the French prophets; and amongſt them there is an honeſt hearted number, to whom the love and language of the goſpel flowed with more openneſs, and appeared to be received with more ſimplicity, than amongſt ſome others. To theſe two elderly men we paid ſeveral viſits, which were not unattended with inſtructive converſation; but this did not afford that relief which our exerciſed minds ſeemed to want, nor could we comfortably ſee our way from the town, till we had, in their family, and amongſt ſuch as they might invite, borne teſtimony, by our example alſo, to the neceſſity of ſilent waiting. It was a ſeaſon obtained with difficulty, and paſſed through in tribulation of ſpirit. The candle was not eaſily put into the candleſtick, and when there, evidently ſuſpected by theſe people, not to be in its right place. But before the meeting cloſed, publick teſtimony was borne to it, and to the reſurrection of that life which

is the light of men, being the only qualification of ſpirit, to come forth from that ſtate of darkneſs and death in which we are by nature, and to perform any religious duties, or acceptable ſervice to the Lord.* At the cloſe of this opportunity, we parted with theſe two men in love, though not a perfect unity of ſentiment, which appeared more fully by an affectionate letter which one of them ſent after us. There was alſo in this place, and in moſt others where we ſtopped, a prejudice againſt women's preaching, which encreaſed the difficulty our minds often felt in obtaining relief amongſt a people of a ſtrange language; but though our efforts were few and feeble, yet as far as dedication clothed us, and we were careful not to caſt away our confidence, we had ever cauſe gratefully to acknowledge, that great recompenſe of reward was vouchſafed, and the ſoul ſtrengthened to return to its reſt, under a renewed ſenſe that the Lord had dealt bountifully with it.

The kindneſs we have met with in many places exceeds what we might have expected, having ſeveral times experienced ſo much of the promiſe fulfilled, that we have met with brethren and ſiſters, who, though not altogether of the ſame profeſſion, are fellow travellers in the Chriſtian path. Sometimes a

* To put the light into the candleſtick, ſo as to bear, even in private, a teſtimony to the truth, and ſpiritual anointing in ſilence, is here a greater trial of our love and faithfulneſs to the cauſe, than any can readily believe, who have not been led amongſt thoſe who are ignorant of a ceſſation from their own works.

wiſdom appears in our being ſtripped of that outward help, ſo deſirable, of an interpreter; as in our preſent circumſtance, if any good is done, there is no part of it wherein the creature can glory. There is one thing which expoſes us, that does not often ſuit the diſpoſition of our minds, which is, that at the beſt inns (where we generally go) we muſt always dine and ſup at the ordinaries, where there is often a great reſort of company. If there be any uſe in this mortification, it will amply make up; the only teſtimonies which are publickly borne this way, are by our men friends keeping on their hats, and refuſing to pay for the muſick which ſometimes accompanies our meals.

We took a coach from Baſil * to Bern, where we ſtaid over a firſt-day pretty much in private, ſave that

* The following letter was written at Baſil, the 9th of the 5th month, 1788.

As it is probable we may leave Baſil without taking leave of thee, and acknowledging thy kindneſs with a gratitude due to it, and feeling in my heart a Chriſtian ſalutation, I take the liberty, this way, of expreſſing my deſire for thy increaſing knowledge of the myſteries of the kingdom of God; which our bleſſed Lord thanked his Father for concealing from the wiſe and prudent, and revealing unto babes. The ſacred influences of divine light upon our underſtandings, are cheering to the mind, and animate its efforts to obtain the liberty of the children of God: and as we wait in this light, and believe in its manifeſtations, we are favoured to ſee more light, the means appointed to procure it are revealed to us, and ſtrength given to follow. But as it was prophetically

an agreeable ſolid man, an Inſpirant, paid us ſome viſits, I believe to mutual ſatisfaction. We heard of a religiouſly exerciſed coachman, for whom was left a book or two, he not being at home. And thus, after ſecretly ſuffering, as in many other places, we took our departure for Geneva, travelling through a very beautiful country the laſt twenty miles, by the lake of Geneva, and in proſpect of the Alps; which were covered with ſnow in the latter end of the fifth month, although the weather was very hot with us.

ſpoken of the Saviour of the world, that there was no form or comlineſs in him, that when we ſhould ſee him, we ſhould deſire him, ſo the ſimplicity of his goſpel is found to be. Nothing more ſtrongly oppoſes the will, wiſdom, and activity of the creature, than in all abaſement, ſingly, to depend upon the promiſed Comforter, the Spirit of Truth, the anointing which an Apoſtle ſaid the true believers received, and had abiding in them, the unſpeakable gift purchaſed by the precious blood of the Lamb, and diſpenſed in infinite mercy for our ſalvation, which, through its converting, purifying power, is effected; for he gave himſelf for us, that he might redeem us from all iniquity, &c. Nevertheleſs the glorious end for which this ſacrifice was made, ought to be advanced to, and our dependance increaſe upon the ſmalleſt diſcoveries of the Spirit of Chriſt, though to the natural mind there may be no form nor comelineſs in them: but it may ſorrowfully be ſaid, with reſpect to His inward appearance the ſecond time without ſin unto ſalvation, that he came to his own, but his own received him not; yet let us remember for our encouragement, that to as many as did receive him, he gave power to become the ſons of God. So that if we ſurrender ourſelves

Theſe, with the ſteep and craggy rocks of Switzerland, and pines of various kinds growing ſpontaneouſly upon them, and forming ſhades and wildernesſes, compoſe a ſcene in nature truly magnificent. Indeed for ſix hundred miles back, the proſpect of mountains ſpread over with vineyards, with the grandeur of the Rhine flowing below them, and its banks adorned with variety and abundance of fruit trees in full bloſſom, would have afforded a ſcene of pleaſure to ſpirits at liberty for ſuch enjoyment. But

as clay into the hands of the potter, and our wills to the refiners fire, we ſhall, this way, be made living partakers of the ſufferings of Chriſt, being fools for his ſake, and, according to our meaſures, conformable to his death. This is an experience which cloſes the lips in awful ſilence, and reſtrains the imagination from feeding upon the tree of knowledge; without which reſtraint, there is a danger of our not ſufficiently embracing the excellent example of Him, who was led as a lamb to the ſlaughter, and as a ſheep dumb before her ſhearers. The ſpirit of this world, in any of its falſe refinements, cannot preſide here, neither can any righteouſneſs of our own; becauſe we humblingly ſee with the apoſtle, that it is not for any of theſe works which we have done, but of the mercy of Chriſt, that he ſaveth us, and by thoſe means which he died to obtain, even the waſhing of regeneration, and the renewings of the Holy Ghoſt. Fervently deſiring that thy ſincere mind may, through the humbling proceſſes of true ſpiritual baptiſm, be led, in the faith and patience, to the reſt which is prepared for the children of God, I remain in goſpel love,

Thy Friend

S. G.

our hearts were on the whole too ſad to be captivated thereby; a ſeed attracted us in ſympathy, which was not ſo viſible, nor had carried with it theſe ſenſible delights; and for it, in part, we travailed in ſpirit.

We ſpent one day and two nights in Geneva, where being informed that John Elliot and Ady Bellamy were waiting for us at Lyons, we haſtened to them, and found their patience tried by a week's detention in that town. We joined them, and became comfortable; and ſpending one day to reſt and be refreſhed there, took a boat, and rapidly poured down the Rhone, one hundred and thirty-two miles in ſeventeen hours, to a place called Pont St. Eſprit, from which we came to Niſmes and Congenies, the 22d and 23d of the fifth month, having travelled nine hundred and fifty miles from Amſterdam. It now looks pleaſant to think of being ſoon amongſt our friends, and a people to whom we may ſpeak without an interpreter; for in that reſpect our ſituation is a ſort of exile, but greatly made up, by a ſecret ſenſe, more often renewed to us than we might have expected, that we are here in the appointment of Him who graciouſly regards the ſparrows, ſo that not one of them falls to the ground without His permiſſion: and truly theſe innocent open-hearted people are of more value than many ſparrows.

We entered Niſmes, with ſuch a peaceful ſerenity upon our ſpirits, as portended the acquaintanee we have ſince commenced with minds panting after the waters of Shiloh, and the ſtrengthening effects of true goſpel labours. We went next day to Congenies,

about four leagues. Our arrival drew out of their habitations the people in general; ſome looked at us with aſtoniſhment, and others with countenances which put me in mind of Mary's ſalutation to Elizabeth. Theſe ſoon acknowledged us, and drew us into the houſe of a ſteady, valuable widow, where we were ſolemnly ſaluted and received, and our minds melted together; and ſuch a ſtream of goſpel love flowed, as ſome of us thought exceeded what we had before experienced, though no words were uſed to expreſs it. We obtained lodgings at the houſe of a perſon not profeſſing with them, with a view not unneceſſarily to interrupt them in their uſeful employments, and to be at liberty ourſelves to go amongſt them as there appeared a ſervice; but we only lodged there one night, and that with difficulty, their deſire to have us amongſt them, and to render us their ſervices in their own way, was ſo ſtrong, that, after contending the point, we gave way, and returned to the widow's, where we were entertained with every thing of the beſt they could ſupply. Our friends are moſt of them poor, induſtrious people; but we were favoured with all that was needful, though thoſe things we call ſo are ſcarce, the country being generally overſpread with vineyards, oliveyards, and mulberry-trees. It can hardly be thought how comfortable we were: peace of mind ſweetens every inconvenience.

We found theſe people different from our ſociety in their outward appearance, and in their want of ſettlement, and ſufficient quietude in their religious

aſſemblies; but the humility and ſimplicity of their meetings, attended with a lively conſciouſneſs of their own weakneſs, make them ready to embrace every offer of help, that is ſuited to their capacity and progreſs in the truth. There are a few of them, amongſt the younger ſort particularly, who furniſh a hope, that there will be a ſociety in this dark part of the world, eſtabliſhed upon the right foundation. We ſoon found, that to be uſeful to them, the viſiters muſt be weak with the viſited, and in Chriſtian condeſcenſion bear with them, till truth opened a door of utterance to ſhew them a more excellent way. Their monthly meeting was held on firſt-day, wherein, of their own accord, they laid open their diſcipline, by reading their minutes or agreements acceded to on their firſt ſetting up theſe meetings; which, for conſiſtency with their profeſſion, are, in general, ſuperior to our expectations. But it extends no farther than to a care over their poor, and one another's moral conduct. They have no other tenets, nor any teſtimonies, recorded, by which they may be diſtinguiſhed; and our little band were not without a guard, with reſpect to propoſing, or urging any thing to them, which they have not, at preſent, a capacity rightly to adopt and ſupport.

At Congenies, and in its neighbourhood, we ſpent two weeks; viſited all their families; attended their monthly meeting; had a meeting for conference with the elder rank; a youths meeting, and a very ſatisfactory publick meeting with the inhabitants; and divers ſolemn opportunities unforeſeen: all which

brought us into near ſympathy with them, and often deeply humbled and baptized our ſpirits on their account, as well as our own. Our parting was a very affecting one, but under a comfortable ſenſe that the Shepherd of Iſrael has them under His gracious care. From Congenies we went to Giles's, about twenty-one miles, where there are between twenty and thirty who profeſs with us, as they do at Congenies; but they do not appear ſo much awakened in their minds, nor ſo earneſt to be viſited. They received us, however, with great kindneſs, and were pleaſed with the viſit, which perhaps may be profitable to ſome beyond what we can now ſee. As without faith it is impoſſible to pleaſe our all-wiſe Director, ſo it is impoſſible to perſevere and hold to the end in His ſervice, and in the humiliations which the creature meets with in it, without this precious ingredient, which is his own peculiar gift, and ſilences all fleſhly reaſonings.

After having three meetings at Giles's, we came to Niſmes, and there took coach for Lyons, one hundred and fifty miles. From that we travelled poſt, by way of Roane, Fontainbleau, Paris, and Verſailles, to Alençon, where we arrived the 2d of the 7th month, ſeveral of us being weak and weary, after having travelled near 600 miles from Niſmes. In our way to Lyons, we paſſed through Dauphine, where ſome of our minds were not inſenſible of an attractive influence: but having no certain information of ſome we had heard of there, and ſeveral of our company ſtrongly bending homewards, it did not

ſeem the time eaſily to find them out. Truly there is a hidden, precious ſeed ſcattered up and down, not only in theſe parts, but in Holland and Germany, meaſurably gathered, both from the ſuperſtitious, and the vain world; and ſeeking a foundation whereon they may reſt the ſole of their feet. This appeared beyond all doubt, both from a little knowledge which we obtained in thoſe countries of ſome, and from that moſt ſure word of prophecy, which penetrates the obſcure receſſes of Sion's travellers, and unites them all together in the ocean of goſpel love.

At Alençon, we were affectionately received by John De Marſillac, and courteouſly by his wife, who, through the whole of our viſit there, which was three days, appeared to enjoy the company of their viſitors. Here we endeavoured to take freſh counſel about the way of proceeding to England, which ended in the concluſion, of George and Sarah Dillwyn, and John De Marſillac going to the Iſland of Guernſey, to viſit the few friends there; and J. E. A. B. M. Dudley, my huſband, and myſelf, to London directly, by way of Dieppe, which we purſued accordingly, and arrived in London the 13th of 7th month, 1788.

We have had a ſolitary and exerciſing travel; but through infinite kindneſs, are again reſtored to our friends, and ſome of us to our native country. We attended the quarterly meeting at London: the ſight of ſo many friends was new and reviving to us; and the renewed evidence, that the Lord had been mercifully with us, that he had led us about, and inſtructed us, and tenderly preſerved us when, in child-

like ſimplicity, we depended upon his counſel, afforded, and ſtill affords, abundant cauſe "to praiſe him "for his mercies paſt, and humbly hope for more."

Thus, after a journey of more than two thouſand five hundred miles, attended with many difficulties, and cloſe exerciſes of body and mind, ſhe was enabled to return to her home at Clonmel, in the 8th month, 1788, under the comfortable ſenſe of divine favour and protection. Some parts of her letters, written after her return, on a retroſpect of this viſit, appear to be worthy of inſertion.

——"We have had, ſince leaving York, many new ſcenes of trial, and new demonſtrations of providential care; eſpecially in the courſe of the long and deeply proving journey which we undertook, in hope that the Hand of Omnipotence led forth to the Continent. The ſtate of mind in which I was involved previouſly to it, the inexpreſſible humiliations and beſetments which attended the accompliſhment of it, and ſince that, the commemoration of unmerited ſupport, with the renewed diſcovery of human frailty, ſeem to change, in many reſpects, the face of this world to me. Not that I am redeemed from the love of it; but that I have learned to expect leſs from it; ſeeing more and more, that this is indeed a probationary ſtate of being, and that our ſufferings and joys in it are no otherwiſe important, than as they affect our attachment to the one great object of eternal good, and our communion with it in the ſilence of all that is fleſhly."

——— "It is a joyous conſideration, that the glorious light of the goſpel is emitted from the Sun of Righteouſneſs; and that, though inſtruments may be uſed to bear teſtimony to it, yet that he, before whom all nations are but as the drop of a bucket, the ſmall duſt of the balance, and who takes up the iſles as a very little thing, can, when they fail, do his work without them, and "glorify the houſe "of his glory." I humblingly reflect upon our late journey on the Continent, and am bound to acknowledge (however as an individual I have failed in truly ſaying, "Thy will be done,") that the word of the Lord is faithfulneſs and truth. My mind is ſettled in a comfortable belief, that, through the creating and converting word of Omnipotence, the pure ſeed of divine life was viſited with greater efficacy, than the diſcouragements which we were under, allowed us to know at that time. But ah, poor Amſterdam! yea, poor Rotterdam! and many, many places on that ſide the Continent, touching whoſe inhabitants my ſoul, at times, ſings mournfully to its well-beloved!

CHAP. VI.

Her Concern reſpecting a Boarding School for female Youth.—Viſit to Friends Families in Cork.—Journey to London.—Viſit to Dunkirk, Holland, Pyrmont, &c.—Her Return—and Deceaſe.—Teſtimonies concerning her.

IT may now be proper to take ſome notice of a concern which had weightily engaged her attention, reſpecting the propriety of opening a boarding-ſchool at Clonmel, for the religious care and education of female youth. This ſubject had, for ſome time, been deeply pondered, both by herſelf and her huſband; and had, at length, ſo matured in their minds, as to afford an evidence that it would be right to ſet forward the work.

Their motives for this undertaking appear to be purely diſintereſted, and with the ſingle view of promoting a guarded and religious education of children; being themſelves in eaſy circumſtances, and under no neceſſity to purſue this employment, for family ſupport.

When we conſider the ſuſceptibility of youth to early impreſſions, with the general permanency thereof on their minds; and reflect that they are ſoon to participate in the concerns of life, and will, in a few years, be the principals on this ſtage of being; we

cannot but perceive the extenſive importance, both to individuals and the community, of an early moral and religious education; nor be ſurpriſed that this earneſt labourer for the good of mankind, ſhould feel it her duty to cultivate this ſure ground of general reformation, and to encourage others, upon pure principles, to engage in an employment ſo truly honourable and productive of good.

Though under doubts and diſcouragements of mind, ariſing chiefly from the humble ſenſe of her own weakneſs, and want of qualifications for ſo arduous and important a ſervice, ſhe was enabled to open the propoſed inſtitution, the month after her return from the Continent.

She was much concerned that the children committed to their care, might be preſerved in innocence, and trained in the paths of piety and virtue; and when not called from home on religious ſervice, laboured faithfully in advancing ſuch meaſures as tended to promote the ſolid advantages of this inſtitution.

On the ſubject of this ſchool, there does not appear to be much remaining written by herſelf: a few of her letters have, however, been collected, expreſſive of her tenderneſs leſt ſhe might interfere with other inſtitutions; and of her cautious ſteppings in this concern; with divers other inſtructive ſentiments; moſt of which have been extracted, and are as follows:

——— "The proſpect of removing to Ireland in any line, continues to my mind very awful; and un-

dertaking a matter of ſo much conſequence as the propoſed ſchool, is not leſs ſo: but if our friends whoſe judgments we eſteem, feel uneaſy with it, and freely expreſs themſelves, it will rather be a relief than a diſappointment; eſpecially as we have no intention of getting, or ſaving money by it to ourſelves. If we are but favoured to ſee the work of our day, and found faithful in the performance of it, though ever ſo humbling to fleſh and blood, I ſometimes think, it is all that I deſire."

——— "I do not like the thoughts of crowding new inſtitutions upon friends, impoſing objects, or doing any thing which has the remoteſt appearance of oppoſing our own, or others proſpects, by dividing or ſcattering the little ſtrength, which, if put together, might prove no more than ſufficient for one undertaking at firſt; though afterwards, it might encreaſe for whatever further openings might be perceived in the truth."

——— "I have, at times, been much depreſſed with a fear of interfering with the ſchool at Mountmellick, and diſcouraging the valuable friends engaged therein. I felt moſt eaſy to write them a few lines, with a view, as I tell them, "to open a door for a free communication of ſentiments, reſpecting what we both have in view; expreſſing my love and eſteem for them, and belief, that as both they and we are diſintereſted in our views, deſirous of promoting the ſame cauſe, and rightly directed, we ſhall move, either ſeparately or together, with a comfortable degree of unity and ſympathy; and requeſting

their openneſs with me, in ſaying whether any thing has occurred to them, on hearing of our plan, which would be any ſtrength or encouragement to them, and which is in our power to afford; whether they wiſh us to be united in our undertakings, or think that two ſchools will anſwer; and laſtly, whether they do not think it will be better for them ſteadily to purſue their own proſpects, till our houſe is opened, (if ever it ſhould be) and then to ſtand reſigned, either to unite or keep ſeparate, as at that time appears beſt." So much ſeemed a little relief to myſelf to ſay, feeling great affection and tenderneſs towards them; at the ſame time that my own faith is nearly tried. I, however, feel a hope as I am writing, that if our offering be not accepted, but prove like David's propoſing to build the houſe, that, nevertheleſs, we ſhall feel that ſecret ſupporting language, "thou didſt well, in that it was in thine heart," &c.

——— "Doſt thou not wonder at the undertaking we have in view? My dear R. G. has kindly condeſcended to make ample preparations for a boarding ſchool for girls, and has built a conſiderable addition to our preſent dwelling; which ſtands upon an iſland, in a navigable river, called the Suir. It is about a hundred yards acroſs, and near a quarter of a mile long; has on one ſide of it the quay and town, and on the other cultivated mountains, which ſeem almoſt to hang over it. The proſpect from the front of the houſe is through the garden and a paſture, to the river and valley, and is terminated by a very high

and rugged mountain, ſeveral miles diſtant. The place is altogether very pleaſant and commodious, for the intended purpoſe; but how we ſhall meet with ſuitable, diſintereſted perſons for undertaking the immediate care of the children, &c. is not clear; a hope however cheers us, that if our views are right, and deſerving a bleſſing, all things needful will be afforded us in the needful time. For almoſt every ſtation in the family, I ſhould like to have ſuch as poſſeſs a ſincere concern for the proſperity of the work, and find a dedication in their own hearts to it; being afraid of drawing any, merely to gratify ourſelves, that have not ſome ſuch foundation to ſupport them in ſeaſons of trial, which, generally, more or leſs, attend the moſt upright and diſintereſted deſigns."

——— "I have had a very low dull time of late about this undertaking, from a fear that we ſhall not be found equal to it. I do not mean in the ſight of men, for probably we could not pleaſe all, let us do ever ſo well; but I mean in the ſight of Him, whoſe bleſſing is more craved and panted after, than the moſt ſpecious appearances it can wear."

———"Having formerly mentioned the diſcouragements of my mind in the ſetting out of the ſchool we are engaged in, it is but juſt alſo to ſay, that things reſpecting it now wear a pleaſanter aſpect; with a hope that that which was ſown in weakneſs, ſeems, through divine help, (for to that only it can be attributed) riſing into greater ſtrength. The minds of ſome of our precious charge are evidently encreaſ-

ing in verdure, by the dew of heaven; and, in the general, innocence is to be felt from the influence of their ſpirits. Our helpers alſo grow (we hope) in the root of true religion. Indeed, did the world, or our religious and civil concerns with its inhabitants, ſpeak no more trouble to us than what we find upon our little iſland, it would be too great a ſtate of proſperity for human nature profitably to be indulged with; for even that calls for a watchfulneſs and induſtry, which the fleſh is at enmity with, and which I fear being found wanting in. To feel an evidence that we are under the care and bleſſing of the Shepherd and Biſhop of ſouls, after conflicting doubtings reſpecting it, is ſuch a cordial as reanimates the ſoul to fight the good fight of faith, and to lay hold on eternal life. In ſeaſons of favour this has been the caſe; but it is hard to lay down all theſe precious gifts, ſtill to walk as the Maſter walked, to teſtify, by our dedication, that we believe he came to ſave ſinners, and, as to the means whereby his glorious work is promoted, to ſay, "Not my will, but thine be done."

In the 12th month, 1788, ſhe engaged, with other friends, in a viſit to the meetings and families of friends in the city of Cork; and during her employment in that ſervice, the following letters appear to have been written. Though they do not expreſs much account of the viſit, yet they may be acceptable, from the inſtructive remarks they con-

tain, and the weighty and concerned ſpirit which they manifeſt under this engagement.

——— "We have been ſteadily engaged with ſitting in four families a day; and though we often ſeem ready to give up, and feel like impriſoned ſpirits, yet, upon the whole, we have no juſt cauſe to be diſcouraged; beſt help being near to ſtrengthen us with might inwardly, or ſuch a proportion of it as is neceſſary for the performance of, and perſeverance in, the work of the preſent day. As doing the will of our heavenly Father, is the only thing really worth living for, I wiſh to conſider it as an unmerited favour, to know what that will is, and to be furniſhed with any degree of capacity to do it."

——— "The ſeaſon of the year, the cloſeneſs of the city, and the complicated occaſions of heavineſs and depreſſion, in the view of the ſtate of things here, all contribute to ſuffering both of body and mind; ſo that were we clear of unprofitably adding thereto, we do not lack a pretty full cup thereof. Indeed we have no buſineſs to ſeek for a portion or baptiſm, differing in nature from that which the great Pattern himſelf ſubmitted to, and which the true ſeed here and elſewhere, have ſtill, for wiſe purpoſes to experience."

——— "Whether any good may come of our labour and travel here, muſt be left: it is the bleſſing only which can render this, and every other endeavour of the poor ſervants, effectual to the building up of any drooping member in the moſt holy faith.

My ſoul has in the courſe of our viſit to the families of friends in this city, paſſed by the gates of death. But the deceitfulneſs of my own heart is ſuch, that it cannot be removed by pleaſant things; nor does fitneſs for the little ſervices we are engaged in, ſpring out of the moſt ſenſible and gratifying operations of the ſpirit; but out of theſe unſearchable baptiſms, which, nevertheleſs, demonſtrate they are of the Holy Ghoſt and fire, becauſe they leave an empty temple, a temple ready to be filled with the preſence wherein there is life. According to my ſmall knowledge of good, I may aſſert that, after all, the joy of the Lord is our ſtrength; and were it not that, in the beginning of this viſit, my ſpirit had been ſweetly conſolated therewith, I very much doubt whether, from many of my feelings and deep provings ſince, I ſhould have held out till now: peradventure it poſſeſſed ſome of that ſacred efficacy, which Elijah's forty days ſuſtenance is diſtinguiſhed for, and thereby, to the praiſe of that grace, by which I am what I am, my confidence has not wholly failed me in the deeps. All that is within me prays, that as we have been mercifully ſtrengthened to drink, in this place, a bitter cup, we may not, in our own wills, refuſe any dregs which in infinite wiſdom are intended, in part, to conſtitute the cup of ſalvation. But the fleſh is weak! A few have refuſed us, and whether their hearts will relent, is yet to try. We cannot however but ſympathize with a tried, afflicted remnant in this meeting, whoſe hands I do believe, will grow ſtronger and ſtronger, be more and more in-

ſtructed to war, and their fingers to fight; for however the boaſters over the pure lowly ſeed may exalt themſelves, yet they cannot ſtand in the day of judgment, nor prevent the fulfilling of the promiſe, that the law ſhall be magnified and made honourable. I concluded to ſtay third day meeting; and though, as is often my lot, ſpeaking to men did not relieve my inward oppreſſion, yet in proſtration before the almighty Helper, who in abundant mercy is touched with a feeling of our infirmities, there was a ſecret ſuſtaining evidence, of living again in His preſence, whereby thoſe bones that were broken did rejoice. Thus are the poor of the flock helped in their extremities, and encouraged to maintain their confidence in the omnipotent gathering arm of Iſrael's Shepherd."

——— "May we not be afraid of ſuffering; for in this land however, they that dwell with the ſeed, muſt dwell in a low ſpot, and give up their names to reproach. "If ye were of the world, the world would love you, but becauſe ye are not of the world, the world hates you: it hated me before it hated you." To be of this happy, though afflicted number, is more to be deſired than to join ourſelves in affinity with a ſpirit which, inſtead of ſuffering with the ſeed, wars againſt it, in the wrath and cruelty of the king of the locuſts which came out of the pit; a ſpirit that cannot ſtand in the day of judgment, but which being airy and unſettled, leads from the quiet habitation, and leaves the mind without a ſtay. How excellent, yea how much to be deſired, is that ſtate

wherein, through holy chaſtiſement and ſuffering for the ſeed's ſake, that precious ſeal of adoption, the language of Abba Father, is feelingly obtained and breathed! This is indeed a Something in ourſelves wherein we can rejoice, an unmerited gift which excludes all boaſting, a preſervative from moving in the line of others experience, further than it is made our own, or from having our rejoicing in them. Were the active members of our ſociety, more generally and individually gathered to this deep inward feeling of the life of truth, and the evidence of its operations in themſelves, how much more effectual would their labours be, in building up one another in the moſt holy faith? I am afraid for myſelf; I long to be more truly weighty in my own ſpirit; not to aſſume a conſequence amongſt men, or to plume myſelf with borrowed feathers; but really to be preſerved in company with the ſeed, and through its operations, to live, move, and have my being, in the church eſpecially. A ſeries of deep exerciſes has fallen to my lot, on account of the law and teſtimony of truth in this province, and near ſympathy with ſome who dare not let it fall to the ground, without diſcovering themſelves, and on whoſe ſide they are. Theſe find it to be a day of trial, of perplexity, and of treading down; and there are ſo few, even amongſt the well minded, who are ſkilful either in lamentation, or in war, that the work lies heavy on a few; and ſometimes I am afraid that the ointment made after the art of the apothecary, gets unpleaſantly

tinctured by the dead flies (the unquickened efforts for the cauſe) being caſt into it."

——"Though I often find it my duty to waſh and anoint, rather than appear to men to faſt, yet the ſecret travail of my ſoul is ſorrowful, and beſet with many diſcouragements unknown but to itſelf, and its almighty Helper; and I find, that the more deep and hidden my exerciſes are, and the more I ſeek for ſtrength to unite myſelf, in a covenant never to be broken, with the Beloved of my ſoul, the more I am capable to diſtinguiſh the conſolations of the Spirit, the pure unerring Spirit, from every inferior or corrupt ſource of gratification to the natural ſenſes. I know my experience of this is but very ſmall, and yet, as far as I have attained, I have abundant cauſe to admire the wiſdom there is in the paths of true abaſedneſs and ſelf-denial; yea, the fortreſs they lead to, and the ſafety there is in them."

Never are we favoured with a clearer perception of our religious duty, in little as well as greater things, than when our ſpiritual eye has been purged, by the miniſtration of ſome baptiſm that has afflictingly removed every film of ſelf-love; which diſcovers itſelf by an over-attention to our own reputation, to the eaſe of the fleſh, and a deſire for pleaſant things in ſpirituals as well as temporals. Ah! may we think nothing too near or too dear to part with, for the ſecret acceptance of the Beloved! The very putting forth of his hand, as through the hole of the door, little as the intimation may ſeem,

is a powerful call to admit him in the way of his coming, however it may oppoſe our own way.

She attended the half year's national meeting at Dublin in the 5th month, 1789; and from thence went to York, where ſhe made her relations and friends a ſhort viſit, and proceeded pretty directly for the yearly meeting at London; which ſhe attended, and returned home with an evidence, that, in this journey, ſhe had been occupied in her proper place. This is agreeably teſtified by the following letter, which is the only one that has appeared on this occaſion.

——"Our little flock looks pleaſant and healthy. Our joy was mutual at meeting yeſterday, and home is felt by us to be a peaceful retreat. In a little ſitting which we had at home in the evening, there ſeemed ſome ability to lie down as beſide the ſtill waters; a conſoling experience: and on looking back upon our late journey, though there was no great profeſſed draft to it, a hope ariſes, that, conſiſtent with our religious duty, we were going on with the work of the day.

In the latter part of the year 1789, ſhe felt her mind drawn to have ſome publick meetings in divers places, where none of our ſociety dwell, particu-

larly at the town and garriſon of Kinſale; where, as well as at other places, theſe ſervices tended to open and ſpread the knowledge of the truth. Concerning her viſit to the abovementioned place, ſhe writes thus:

——"In much fear, and I truſt humiliation of ſpirit, I have been to the town of Kinſale, and ſuffered to have appointed, through an apprehenſion of duty, a publick meeting there. It was large, nearly as much ſo as the houſe belonging to the ſociety would admit. There appeared to be about two hundred people, who generally behaved with decency and ſolidity, and the meeting was owned with the gathering influence of Iſrael's Shepherd; which in time of ſilence, was I thought comfortably experienced. We alſo paid a viſit to the fort, and particularly to a large company of deſerters, who are collected there for tranſportation, many of them good looking young men; and I alſo ventured to remind ſome of the officers, of their religious and civil duties. It was altogether a ſervice much in the croſs, and deſerving of no reward, for want of timely reſignation to it: but, in unmerited mercy, I was favoured with a peaceful calm, which my beloved companions alſo enjoyed, and earned with honeſt labour.

She was, indeed, much concerned, and laboured in her meaſure, for the propagation of that holy principle, which is the light, and life of men; and ſhe counted nothing too dear to give up, or part with, for the promotion of this pure word in their

hearts. A renewed evidence of this appears, in a freſh inſtance of dedication to a very trying and arduous ſervice. During her late travels on the Continent, her mind had often ſympathized in ſecret, and been united in goſpel love, with a precious ſeed ſcattered up and down in thoſe parts; but which, it ſeemed not then the appointed ſeaſon, to viſit in perſon. This time now approached, and, as ſhe apprehended, in the openings of divine wiſdom; ſo that ſhe believed it her indiſpenſable duty, to give herſelf up, in pure reſignation, to this ſervice; which appeared in her view, to comprehend a viſit to Dunkirk, Holland, Pyrmont, and ſome other parts of Germany. Under the weight of this important concern, ſhe experienced the near ſympathy of friends of the monthly and quarterly meetings to which ſhe belonged, with thoſe of the national meeting in Dublin, and yearly ſelect meeting in London; who concurred in teſtimonials of their unity and approbation. Thus ſtrengthened by the feelings and concurrence of the church, and by a ſimilar concern of her friend George Dillwyn, ſhe ſet forward to engage in the work before them, in the 6th month 1790; accompanied alſo by her huſband and Sarah Dillwyn, who felt their minds engaged to enter with them on this journey.

Her letters written under the proſpect of this viſit, during the progreſs of it, and upon its concluſion, appear to form, in general, ſo regular and connected an account of it, that nothing further appears neceſſary, than to lay the extracts from them before the reader.

2d month, 1790. I ſeem very like one who hath no reſting place on earth, or any conſolations here in which I dare to truſt; but if I am found worthy, in the ſmalleſt degree, to reſemble the great and holy High Prieſt of our profeſſion, it is enough. As to the performance of great works, I look not for it; my mind is taught to believe that I have no right thereto, or reaſon to expect that an inſtrument ſo feeble, and ſo little a time in uſe, is likely to be owned, in any extraordinary degree, in the diſcharge of my ſmall part of the great work. But my ſpirit hath often been dipt into ſympathy inexpreſſible, with a ſeed in thoſe parts, of which I have not yet attained the outward diſcovery, and peradventure, this ſecond viſit may prove like fiſhing and catching nothing. This I deſire to leave, and to attain to a daily and ſimple reliance upon unerring direction, which the creature knows muſt be attended with a dying daily.

2d month, 1790. We ſtand in need of care, both of our own, and that of our friends; our endeavours for peace being, in many reſpects, in a line rather new and important, and in which we deſire to be preſerved from moving further, than the good Shepherd leads and goes before.—It has not been without a portion of deep exerciſe, and frequent baptiſms, known only to the Searcher of hearts, that I have obtained ſo much ſtrength as to caſt my burden for a time upon the church; and ſince they have taken it, and I believe ſome of them felt it, my relief has, beyond my expection, been effected.—But this is temporary. I know, in a ſpiritual ſenſe at leaſt,

that bonds and afflictions await me; yet with thankfulneſs may acknowledge that, feeling the everlaſting arms to be underneath, none of theſe things at preſent move me.—My capacity to promote the work of righteouſneſs on the earth, is very ſmall; but according to that capacity, I long to be found faithful, not counting my life dear unto myſelf.—I have not heard of any companion in the little ſervices before me, nor do I feel any anxiety on that head; believing that, if the concern is right, ſuitable fellow labourers will be provided, without any toiling interference of mine.

3d month, 1790. May my mind be preſerved in ſtability to the end: for that I both watch and pray, well knowing that when I loſe that, it muſt be diſtinguiſhed mercy indeed, that preſerves my poor little veſſel from total wreck. As a very hard gale of even fair wind may occaſion great danger, ſo I perceive that the urgency I feel, at times, in my ſpirit, to do the Maſter's apprehended will, may render fruſtrate the gracious deſign, if ballaſt be not on board. I never felt my mind ſo ſenſibly ſuſtained in the proſpect of any journey before. I eſteem it an unmerited mark of the great Shepherd's condeſcending care, who hath, bleſſed be his Name, richly repleniſhed my ſoul with faith, and ſo abundantly miniſtered its ſiſter virtue, patience, that my frail tabernacle being at times overcome, the language of my heart is ſimilar to that of the Spouſe; "Stay me with flaggons, comfort me with apples, "for I am ſick of love."

This is a diſpenſation which I do not expect to continue; for when a teſtimony of this love is called for, when difficulties are to be encountered, both within and without, when we are to be offered up a ſacrifice in the ſervice of the Chriſtian faith, oh how inconſtant is the human heart! how many ſubſtitutes for obedience, how many ſubterfuges does it find! Remembering theſe things, the wormwood and the gall, yea the anguiſhing exerciſes attendant on our late journey, my heart is humbled within me, and preſerved from expecting the journey in proſpect to be unmixed with ſimilar trials; or even to ſee in it, gratifying demonſtrations of that glorious work, which, in goſpel viſion, is beheld to be begun in the German Empire, and many other parts of the globe leſs known to us. On any preſumption of this ſort, I have not dared to take one ſtep; but have much deſired that my ſpirit may be deep enough, according to my meaſure, to ſuffer and rejoice only with the pure ſeed, whether obviouſly the fig-tree bloſſom, and fruit be on the vine, or not.

——— "On ſecond day morning, at the yearly meeting of miniſters and elders held in London the 17th of the 5th month, our certificates were read; which, far beyond what I durſt have looked for, created expreſſions of goſpel unity and church encouragement, that were not entirely unſeaſonable to my mind; feeling myſelf as poor as ſeemed poſſible for ſpiritual exiſtence. But what alſo greatly contributed to lift up my head above the overflowing

billows, and ſay to the winds and the waves, "Be "ſtill," was the indiſputable evidence, that the Maſter had ſeparated for a ſimilar work, my beloved friend, George Dillwyn; under which his oppreſſed mind was conſtrained publickly to acknowledge, to his own and others relief, that he believed it to be his duty to go with us. How precious is that help, which is diſpenſed in better wiſdom than our own! and being the fruit of mercy, it is often reſerved for the moment of extremity. It was a very ſolemn uniting ſeaſon; the ſpirit and the bride (the church) appeared cordially to unite in the ſame language of encouragement. I greatly deſire a heart capable of humbly and reverently returning acceptable obedience for theſe favours, in the few feeble ſteppings through my future pilgrimage. Trials I have learned to expect, having a diſpoſition that will not ſuffer me to be exempt, till it be loſt in the ocean of goſpel love. In ourſelves, as in the world, there is trouble; oh that our acquaintance may become more and more intimate with Him, in whom is the fulneſs of undefiled peace! Then may we rejoice in every tribulation, which has urged us to lay hold on eternal ſubſtance.

No female companion appearing, our former valuable fellow traveller, Sarah Dillwyn, was naturally looked to, and no obſtructions occurring, Ratcliffe monthly meeting (of which ſhe is a member) cordially teſtified its approbation therewith, and granted her a certificate. Thus we four being banded, left London (Joſhua Beale accompanying us) on the ſeventh

day after the yearly meeting. At London we met with many friends like bone of our bone, and fleſh of our fleſh; yea, ſo cemented have ſome of us at times felt, as fully to convince us that it was the work of both grace and nature; the latter of which, in our many ſeparations, is learning, I truſt, to be more and more ſubject, and to ſurrender its will to the divine will, which indeed ſweetens many bitter cups, and ſtrengthens us to ſay amen to every requiring of truth. Without this experience, how are we like bullocks unaccuſtomed to the yoke!

The yearly meeting was large, and ſatisfactory in a good degree; but ſuch aſſemblies, compoſed of minds ſo various, have generally a conſiderable portion of exerciſe and weight for the feeling part of its members; and it is an unſpeakable favour that there are ſuch preſerved in the church, whoſe ſpiritual faculties are ſo alive, that, like watchers on the walls of Zion, they can give an alarm at the new and various attacks, which our common and unwearied enemy is making upon truth's ramparts: and it is alſo a diſtinguiſhable mercy in our poor ſociety, that there are, amongſt the younger part of it, ſuch as, by the livelineſs and faithfulneſs of their ſpirits, promiſe a ſucceſſion of ſtandard bearers.

We were at Rocheſter on firſt day, at the monthly meeting at Canterbury on third, and got to Dover that evening; from whence we ſailed next day for Dunkirk, and had a fine, but ſlow paſſage, being on the water ſixteen hours. Here we found John De Marſillac waiting for us; and Joſhua Beale, alſo

uniting himſelf to us, we became ſix in number. The day we arrived was their week day meeting; and it may with thankfulneſs be acknowledged, that it was mercifully owned with divine refreſhment, and the communication of counſel from the living ſpring thereof. And what tended to heighten our joy, on ſitting down with the friends here, was the ſcene which we had beheld juſt before. What they call the hoſt was carried about, with ſuch a proceſſion of the army, corporation, clergy, and little children, as I never ſaw before, or could have ſuppoſed; there being many thouſands both of people and images of ſilver, pewter, and wood; hundreds of candles near ſix feet long; abundance of rich ſilk and other veſtments; barefooted and ſhaven headed friars; muſick, drums, &c. cannon firing, and bells ringing. So that, after all this ſtir, to ſit down with our friends, under our own vines and fig-trees, and meaſurably to partake of ſubſtantial food, was truly joyous; and more eſpecially ſo, under the belief that the one ſhall decreaſe, and the other encreaſe.

We ſpent a full week at Dunkirk, to a good degree of ſatisfaction, perceiving the bleſſing that thoſe new ſettlers may be in that land, and at this important juncture, if they wiſely keep to, and are graciouſly kept by, the preſerving, unchangeable principle of truth. They are at preſent worth viſiting, and their number is likely ſoon to be encreaſed from Nantucket.

After having four publick meetings in Dunkirk, (at all of which divers not of our ſociety attended)

and ſeveral private ones, we proceeded to Oſtend, (B. R. going with us). Here we ſpent a day to ſatisfaction, finding a man and his wife from London belonging to the ſociety, who had not ſeen any reputable friends for ſeven or eight years. Though they had the marks of being, in ſome degree, robbed and ſpoiled, yet there was alſo ſomething in them to viſit, and which accepted the teſtimony of truth, as far as related to themſelves. Divers books were alſo ſcattered, and not without a hope that the bleſſing accompanied ſome of them; for even in this little ſervice, there is a great difference in our feelings. It is often like caſting bread upon the waters, and, ſometimes, without hope of return in any day or age.

From Oſtend we continued our courſe along the coaſt, by way of Bruges, Fluſhing, and Middleburgh; at the two latter of which, we ſolemnly pauſed, and alſo expoſed ourſelves to the obſervation and acquaintance of the people; intimating to ſome our errand, and making enquiry for ſuch as were ſeeking the truth. With ſome ſmall exception, they appeared to be in their ſtrong holds, and fenced cities, intent upon this world's gain, which is, with too much propriety, called their god. However, a few books were left among them; and finding the ſon of a friend at Middleburgh, we had an opportunity of religious retirement with him, and of dropping ſuch counſel as opened therein. He appeared, by his acknowledgement and attention to us, to accept the viſit kindly; but his ſituation is exceedingly unſafe.

From Middleburgh we went to a little port, called Campveer, and there hired a veſſel to take us to Rotterdam. We had a very pleaſant paſſage, our minds being favoured with much tranquillity; and, after a thirty hours ſail, arrived at our port, the 18th of the 6th month; where, as we expected, we entered into a freſh trial of fidelity to the precious cauſe. Here we ſtaid three days, viſited ſome former acquaintances, who were very kind, and commenced new ones with ſuch as ſeemed to underſtand how to receive diſciples, in the name of diſciples. To one or two of this claſs, our minds were particularly united. Being there on a firſt day, we had two publick meetings, both conſiderably attended, but eſpecially the latter, which was alſo a truly ſolemn and profitable opportunity.

Between Dunkirk and Rotterdam, we had divers opportunities of diſſeminating the knowledge of the principle of truth, by the diſtribution of books, and ſome conferences in a private way; but had no publick meeting, though our minds were, in ſeveral places, brought under a conſiderable weight of exerciſe; which ſeemed to anſwer no more end, than the people's walking round the walls of Jericho; and were it not that we are convinced, even from outward obſervation, that the Lord is at work in the kingdoms of men, and making a way for his own ſeed, we might conclude, that the fortifications which this world's ſpirit hath erected, particularly in Holland, will hardly ever be taken down.

We went pretty directly from Rotterdam to Amſterdam, where we had our ſhare of ſecret dippings and diſcouragements; but not expecting great things in our ſetting out, or deſiring to be borne up above a feeling of what we are, and the oppreſſion and obſcurity of the true ſeed, we are the leſs expoſed to a ſpirit of diſmay; and engaged at times, in ſimplicity, to ſit down together, profeſſedly to wait for the guidance of truth, or a diſcovery that the cloud reſts upon the tabernacle. In theſe ſeaſons, we have been ſtrengthened, and cemented in beſt unity, and alſo encouraged to hold on in a path to be trodden more by faith, than ſight.

In the publick meetings, of which we have attended three, we experienced painful exerciſe; and yet I thought on firſt day, that both the ſittings were, upon the whole, ſolid and lively. Here we received accounts of our brother, Joſeph Grubb, being in a very declining ſtate of health, which had made its appearance before we left home; and being in partnerſhip with my R. G. and the care of buſineſs forbidden to my brother, my huſband thought it his duty to offer him all the relief he could; a tranquil mind reſpecting outward things, being of unſpeakable conſequence to the latter part of a man's life: this, without any anxiety about our own property, and a preſentiment before we left home, that he would hardly go through the journey, induced us, though much in the croſs, to ſeparate.

We were detained at Amſterdam longer than we

expected; one occaſion of which was, the printing of ſome extracts from Hugh Turford's writings, with an addition from Mary Brook on ſilent waiting, which ſome of our company tranſlated into French. It contains very ſuitable matter for the preſent age, and is an acceptable publication to J. M. and B. R. to diſtribute in France, and alſo convenient to us in this journey, as many underſtand French. We have a large ſtock of other religious books, very eligible for our purpoſe, which the meeting for ſufferings has given us for diſtribution.

The 6th of the 7th month, we came to Utrecht, where J. M. being tender took cold, and was confined next day to the houſe; and as he did not ail a great deal, it ſuited our plan of ſpending one day quietly together, before we parted, he and B. R. having concluded to go from hence to Dunkirk, and J. M. from that place to his home. This has been a trial to us, but knowing J. M's attention to beſt direction, and alſo his deſire, if right, of keeping with us, we dared not to perſuade him to ſuit our inclinations and convenience; and therefore, after enjoying each others company, in ſweet fellowſhip and tenderneſs of ſpirit, we parted; our little band then conſiſting of George and Sarah Dillwyn, J. B. and myſelf, with the moſt arduous part of the journey in proſpect. Perhaps this ſtripping of outward help is wiſely diſpenſed to us: in that light we view it, and dare not diſpute divine ſufficiency.

Soon after our friends were gone, we concluded to pay a viſit to a family of Amſterdam (with whom we

were acquainted when there before) who now reſide at their country houſe about half way from that city to Utrecht; and accordingly ſet off, and arrived about five, and were received more like near relations united on the beſt ground, than as people of another nation and profeſſion. We alſo met here two women of conſiderable account on a viſit; to one of them particularly, our minds were nearly drawn, and the little inſtruction which was in our power to communicate, from the exerciſe of our minds, broken French, and the uſe of the Scriptures (to particular paſſages of which we directed them as they occurred) was received with a religious ſenſibility, which greatly united us together, and which words cannot fully ſet forth.* Though we often lament our ignorance of the language of this people, and its attendant incon-

* Some time afterwards, ſhe wrote the following letter to one of the women of that family.

" Remembering thy requeſt to hear from our little company when we returned from Germany, and being now ſo near you, I felt an inclination to tell thee, and thy valuable brother and ſiſter, that, through the merciful direction and care of providence, we have got along to a good degree of ſatisfaction, and been favoured, upon the whole, with a moderate ſhare of health. We found a few in many places, who, being weary of the ceremonial part of religion, are deſiring its living ſubſtance, and to be true worſhippers in ſpirit. Theſe have many difficulties from within and without; but if they depend, ſingly, upon divine help, and ceaſe to recommend themſelves by their own dead works, we have a hope, that they will gradually retire from the confuſion of the

veniencies, yet I was never more convinced of the influence of truth qualifying to ſpeak to one another in our own tongues, though utterly incapable in any other language than that of the ſpirit; for in the preſent caſe, we were not ſenſible of either us, or the cauſe, ſuffering under our apparent diſadvantages. We cannot always judge why we are ſo led, and why ſo deſtitute of ſome outward accommodations to the ſervice, which human prudence would naturally point out; but I may acknowledge that, on this account, I never was more contented, and ſupported in an humble truſt, that the good and Almighty Hand is with us in "theſe mortifying labours."

carnal mind, to the true ſheepfold. Were the profeſſors of Chriſtianity more generally acquainted with the undefiled reſt, which the redeemed mind is ſtrengthened to gather to, they would detect the fallacy of unſanctified forms and miniſtry, and rejoicingly receive the eternal Witneſs for God in themſelves, for their Lawgiver, Friend, and Comforter.

"We reflect with ſatisfaction upon our viſit to Middlewaart; not only in remembrance of your affectionate hoſpitality, but alſo of the uniting virtue of truth upon our minds, which left a pleaſant ſavour after we ſeparated; and now reviving, with renewed deſire for all our preſervation, and increaſing intimacy with the good Shepherd of his ſheep, I ſalute thee, my dear friend, in ſiſterly affection."

S. G.

We left Utrecht on ſeventh day morning, and came to Wageninge, which is an agreeable little town. The inhabitants were greatly ſurpriſed at ſeeing us, but became uncommonly civil and courteous; in part owing to a man who drove us from Utrecht, who by ſome means, unknown to us, conceived ſo favourable an opinion of us, and ſeemed furniſhed with ſuch materials for deſcription, that wherever we ſtopped, he was ſure to influence the people in our favour, and they united in teſtimonies of affection and kindneſs. We ſpent all firſt day in Wageninge; had a little, but ſolemn and refreſhing meeting of our own company, and had alſo the company of a young prieſt of good character. He and George Dillwyn converſed (I believe intelligibly) upon ſome important ſubjects in French, though perhaps neither of them were fully acquainted with the language; but the beſt ſenſe being preſent, that defect was made up thereby.

We left a few ſuitable books with them, which were very kindly accepted; and our parting was with apparent ſentiments of affectionate eſteem. We alſo gave books to divers others, and had a ſatisfaction in ſpending this little time amongſt a kind ſimple hearted people. The people of the inn are particularly of this deſcription, their conduct manifeſting a pleaſure which they had in entertaining us. Theſe comfortable ſpots and feelings, ſomewhat reſemble Elijah's food, on the ſtrength of which he had to travel many days. As neither the great work, nor the capacity to do it, is ours, ſo we may be

emboldened to hope, that our acceptance will ſtand in proportion to our obedience to that we have, rather than to that we have not.

From Wageninge we came to Arnheim, where we ſpent one day agreeably, were at the houſe of very civil people; and though we did not commence much acquaintance, yet were ſatisfied with our little detention there, and to one or other gave ſeveral books. Here we met with a kind man who ſpeaks Engliſh well, ſays he was ſeaſonably, and effectually ſerved by a friend in England, when he was a ſtranger there; and this is (no doubt) an additional inducement to lay himſelf out to oblige us, which he does with the appearance of much ſincerity. Theſe journies, I ſometimes hope, will in future open my heart with more cordiality to ſtrangers; for "know-"ing the heart of a ſtranger," a deficiency herein would be doubly culpable.

The next place we went to was Doeſburgh, where our feelings were rather unuſually pleaſant; but we did not find any ſtop thereby in our progreſs. The landlady at the inn where we ſtopped, appeared and approved herſelf to be far from the common ſort, for dignity of manners and ſolidity, if not religious weightineſs of mind. Her conduct to us was truly friendly, manifeſting an affection and liberality becoming other parts of her character. We gave her a Barclay's Apology in Dutch, and ſeveral books in French, which ſhe appeared fully qualified to read, and in a good degree to underſtand: ſhe wanted much to pay for them, but on any terms was

glad to receive them; and after looking over the ſummary, promiſed to lend them among ſome of her neighbours.

Germany is a country very unlike the Netherlands, both in the face of it, and in the manners of its inhabitants, the people being kept in a ſtate of greater ſervility, under princes of ſmall territories. Our difficulties in the way of travelling commenced when we left Holland; for after gliding along in Treckſchutes, upon their quiet waters, we got into waggons, the beſt publick conveyances the country afforded, and the roads being extremely bad, we were jolted to a degree not eaſy to ſuppoſe; and for want of knowing the language, were impoſed upon, and induced to take our paſſage in the poſt waggon, underſtanding that we ſhould have it to ourſelves, arrive ſeaſonably at our lodgings the two nights in proſpect, and have time enough for reſt. But inſtead of theſe fine things, after they got our money, a Capuchin Friar, and a very ill looking man, were put in with us, and we kept in this ſituation with two meals wanting, through a dark rainy night (the wet coming in upon us) till three o'clock the next morning; when, after two hours reſt, we were ſummoned again, and without ſtopping to take any meals, ſave our dinners, travelled on till we arrived, about one o'clock next morning, at the gates of Munſter, a fortified city, where we had to wait for an entrance more than half an hour, and then had to find our lodgings among a people of a ſtrange language, whoſe principal object was to get from us all they

could. This is a hint of the manner in which we got along, and I mention it to ſhew the inconvenience ſtrangers are ſubject to, and how different the fare of theſe countries is from that of England; at the ſame time an acknowledgement of providential care is abundantly due from us. Our minds, during this extraordinary trial of body and ſpirits, were remarkably ſuſtained with cheerful tranquillity, and an abounding deſire to comfort one another in this painful impriſonment. We were alſo preſerved at the time from ſuffering in our health, and found that part of two days reſt in Munſter, recruited us finely.

Our ſtay in that city was very ſatisfactory, finding it to be a place of conſiderable openneſs. One man in particular, a profeſſor of languages in the univerſity, who was ſick, received our men with brotherly affection and joy, had very ſatisfactory converſation with them, and was glad to receive divers of our books, ſome of which he intended to put into their publick library. He told them of a relation of his, in a part of Germany where we have not been, who is fully convinced of our principles, but who has not dared openly to avow them; and ſaid, that in ſome other parts, there are many ſuch, which we have ſince found to be the caſe. A ſerious young nobleman, a pupil of his, intending to take a tour to England, was deſirous of being recommended to ſome friend in London, in which George Dillwyn gratified him. Many other opportunities occurred of caſting books into the hands of ſerious people, and in an imperfect

way intimating to them ſuch truths, as at that time we were furniſhed with.

From Munſter we came, by way of Warrendorf, Padderborn, &c. through Weſtphalia, to Pyrmont, which we reached the 23d of the 7th month. Here our minds were ſoon comforted in the belief, that there is a ſeed in theſe parts, which, however hidden from the world, and the many churches profeſſing the Chriſtian name, are preſſing after an eſtabliſhment on the right foundation. Our minds were greatly favoured with peaceful ſerenity, and a ſteady reliance on providential care; ſo that inſtead of difficulties depreſſing, they rather animated our ſpirits to preſs forward, toward the fulfilling of our allotted portion of travail and exerciſe, and to bear up one another, according to our ability, through all. Nevertheleſs, there have been ſeaſons when Satan did not fail to ſuggeſt to the weakneſs of my mind, that we were running in vain. But to the humbling encouragement of us all, after we arrived at Pyrmont, and particularly in the ſecond meeting there, among a ſimple hearted, ſeeking people, we were convinced that it was not ſo, and that infinite kindneſs would alſo preſerve us from labouring in vain. It was an opportunity wherein (to the praiſe of the grace which we depend upon) we may ſay, that, for a time, "the "ſeed reigned over all." Viſitors and viſited experienced it to be a ſeaſon of uncommon contrition, and during the extenſion of the holy Wing, our ſpirits ſeemed gathered into perfect unity; ſo efficacious is divine life and love!

It appears that two years ago, there were about twenty in Pyrmont, who being uneaſy with the dead formality of many profeſſors, met together in their own houſes, ſometimes reading, ſinging, or praying, as they apprehended moſt right. They underwent conſiderable perſecution on this account from the avaricious prieſts, who perſuaded people not to do buſineſs with them; and being generally low in the world, they ſuffered in this reſpect; but they were not hindered thereby from meeting together: yet their reſt, not being a pure one, was broken up; ſome of them finding their reformation from what they ſaw to be wrong, was very ſmall, concluded there was ſomething more ſubſtantial than what they had yet experienced; and this being ſuggeſted to the reſt, occaſioned a diviſion amongſt them. A few returned to the profeſſion they had left, and the others ceaſed to meet together; yet it is wonderful to ſee the brotherly kindneſs which diſtinguiſhes them from others. They call themſelves friends, and with much propriety, to each other. We ſpent about two weeks in Pyrmont, with ſatisfaction of mind. As to our manner of living; for three rooms, three beds, fire, candles, and the uſe of the kitchen, we paid 15s. per week, found our own proviſions, cooked them ourſelves, with the aſſiſtance of a girl, and an elderly man, one of the friends who ſpoke Engliſh pretty well. He marketed for us, interpreted on more important occaſions, and ſerved us with great ſolidity and cheerfulneſs. In many reſpects, we felt as if we were at home, though

amongſt a people, few of whom knew what we ſaid; but they told us by ſigns, that they felt that which was better than words, and which required none to ſet it forth: Oh! that we may be preſerved in, and feel more and more bound to, our own line and meaſure of duty; that as the work is the Lord's, the management of it may alſo be in his wiſdom, and tend to his glory; and then no matter how low and abaſed the creature becomes.

During our ſtay at Pyrmont, we had many meetings, ſome of which were uncommonly contriting opportunities, wherein the doubts of theſe people ſeemed to ſubſide, and the virtue of truth to ſweeten and refreſh their weary ſpirits.* In many reſpects they are weak, and yet ſo ſincerely deſirous to obtain "the one thing needful," that we entertain a hope, that ſome of them will encreaſe in ſteadfaſtneſs to what they know to be right.

Our minds are often involved in diſcouragement and conflict: the weakneſs of our frames, and perhaps the proſpect of the unfiniſhed part of the work, may be the occaſion of theſe. But let us remember, that till they are overcome by the power of victorious faith, it is our ſeed time rather than harveſt, and therefore we are called upon, by merciful and heart-ſolacing intimations, to ſow in hope. Whether any apparent fruits ever appear from this journey, we ſeem

* At one meeting we had the company of four men, who walked the day before near twenty miles, to ſit with us; and that of another man, who came about forty, alſo on foot.

comfortably ſatisfied at times, that it will not be loſt in the unlimited family of the one univerſal Parent; and if we are but favoured to keep the word of his patience, ſo as to hold out to the end, and return without condemnation, it will not be loſt to us.

We ſet off from Pyrmont for Rinteln upon a different plan from that on which we had travelled before; for having a man to do little ſervices for us when there, who is one of their friends, and ſpeaks Engliſh well, we ſaw an extraordinary convenience would attend our taking him with us; and therefore have taken a light waggon, and a pair of horſes, which ſaves us impoſition and trouble in procuring carriages, &c. Our man conducts himſelf with great propriety and ſimplicity, as our friend, guide, interpreter, and ſervant; being charioteer, and doing a great deal for us beſides.

We ſpent a week at Rinteln, and had ſeveral meetings amongſt the people, beſides private religious opportunities in ſeveral of their families, and left ſome of our books for a univerſity in that town. In our way here, we came through a ſkirt of Hanover, where we beheld, in the improvements of the country, and the appearance of the people, a cheering reſemblance of England. About Rinteln, there are near twenty of thoſe who call themſelves friends, and ſome of them we believe to be lively ſpirited people, and conſiderably experienced in the inward work of religion; of whom we have a comfortable hope, whether they are ever known to our gathered, viſible church, or not.

We are in this country under a frequent ſenſe of inward poverty, and with many confirmations that, of ourſelves, we can do nothing; yet truſting that beſt wiſdom has turned us into this little field of labour, we dare not, with our preſent feelings, deſert it; but we go on from ſpot to ſpot, as we apprehend is moſt in the line of our duty.

From Rinteln we proceeded to Minden, where we found a little company of ſincere hearted, and exerciſed Chriſtian travellers, who appeared glad of our viſit, and expreſſed a belief that it was in divine appointment for their good. They ſeemed more deſirous for a right opening to ſit down together in ſilent waiting, than to enter into converſation about what they had already experienced. We had ſeveral ſolid, and I hope edifying, meetings among them, to which ſeveral came from the country many miles on foot, which demonſtrated their earneſtneſs to be helped on in the right way; amongſt theſe was a blind woman, who gets her living by ſpinning, and who walked ſeventeen miles to meet us. She is an example of Chriſtian fortitude, and true nobility; for, on our aſking her if ſhe was not under difficulties in procuring herſelf a living, ſhe gratefully anſwered, that her friends ſometimes helped her, that ſhe knew ſhe was poor, but when ſhe reflected upon her ſupplies, and the query revived in her mind, "if ſhe "lacked any thing," the acknowledgment always ſucceeded, "Nothing, Lord." She told us, with great humility and tenderneſs, that her knowledge of the truth was not obtained by books or outward

means, but by the operation of the divine principle in her own heart. I hope we have been preſerved, thus far, from drawing the inward attention of thoſe whom we have viſited, to ourſelves, or attaching them in the affectionate part to any repreſentation of good. The ſecret, ſympathetick exerciſe which we have felt on their account, and in company with them, hath, I do believe, brought us all, at times, to the renewed diſcovery of the everlaſting foundation; and we have a hope that ſome of theſe will acceptably build thereon.

At Minden we met with great civility, and tenderneſs of ſpirit, from a counſellor and director of that place; but the croſs is a mighty ſtumbling-block; he often makes me think of Nicodemus. When we left the town, he kindly went before us to an inn on the road, where he had provided coffee, and convened ſeveral of the friends to take their laſt leave; a parting which I hope was attended with true ſolemnity, as well as brokenneſs of ſpirit. With tears, he expreſſed his deſire, that He who ſaid he would be with his diſciples to the end of the world, would go with us, and bleſs his own work.

Next day we travelled towards Buer, and dined ſweetly in a field, on proviſion which we took with us, whilſt our horſes were eating corn. We then turned a little out of the road, to viſit a man and his wife, whom the Prieſt is perſecuting for abſenting themſelves from his place of worſhip. He has got the Magiſtrate to fine them near twenty ſhillings, (which is a great deal for them) and they refuſing

to pay it, from an apprehenſion of duty, have ſuffered diſtreſs of their goods, with Chriſtian ſimplicity and firmneſs. After ſpending near two hours with them (I hope to our and their edification) we came on to Buer. In the neighbourhood of this town live a little company of Zion's travellers, with whom we had a meeting; and our gracious Helper being near, by his good ſpirit, rendered it an humbling and refreſhing opportunity.

We have many encampments, and when we ſhall get through this wilderneſs, is very uncertain; for my part, I ſee no way yet; This blindneſs is, probably, to try my patience, of which I ſeem, at times, to have a reducing ſtock; but am ſecretly ſupported, in knowing Him in whom I have, through holy help, believed. We have great cauſe to be humbly thankful for that portion of ſure direction and ability, which, for our inſtruction as well as comfort, hath been revealed in the midſt of our weakneſs, and become as a table in the wilderneſs, furniſhed with food wiſely adapted to the neceſſities of weary and hungry travellers. It ſeems very ſingular, when I recollect myſelf, that we are keeping houſe in Pruſſia, and conſiderably united to ſome of its inhabitants, who were lately entire ſtrangers; and, in degree, feel as if we were at home, though ſo far from that which is called home. It is a little like being in a new world, yet ſo near the old one, as to be diſtinguiſhed for ſimilar evils, and that faſhion which paſſeth away, when truth, which is ſtrongeſt of all, takes its poſſeſſions. It is very pleaſant in theſe journeys to

feel this ſentiment lively upon our ſpirits, "the earth is the Lord's," &c.

We went from Buer to Oſnabruck the 26th of the 8th month, where we ſpent ſeveral days under conſiderable exerciſe of mind; and not finding that our viſit was likely to be attended with any uſe, and being alſo fatigued various ways, we were ſo diſcouraged, that we were about concluding to leave the town next day, though we thought the way to it had opened as clearly as to moſt places we had been at; but on feeling further about it, we thought it ſafeſt to try a little longer, and not move in the dark. Our ſituation was unfavourable, being at a Roman Catholick Inn where the Proteſtants are afraid to come, and our friend and interpreter having no acquaintance in the place. Thus we continued till 7th day evening, without any thing ſatisfactory occurring, except giving a few ſummaries * to ſome ſhopkeepers on whom we had called, and having the company of a young woman who had enquired concerning us, and diſcovered a ſerious deſire to be with us, and to have ſome of our books: ſhe appeared to us to be poſſeſſed of much ſweetneſs, and valuable ſenſibility. On ſeventh day evening, our men called upon the merchant, on whom they had a letter of credit, who ſpeaks Engliſh well, behaved with great kindneſs, and ſoon apprehending their errand, (having ſome knowledge of the ſociety in England) went with them to

* Theſe were books containing a ſummary account of our principles,

an overſeer of part of his buſineſs, who was a religious man, and diſcontented with the ceremonious part of the world's worſhip. They found this perſon a little ſhy at firſt, but he ſoon opened to them with ſimplicity, and diſcovered himſelf to be a man who was awakened to a profitable ſenſe of his own ſtate, and to a ſincere deſire to be led by Divine counſel, to greater acceptance than the ſhadows of things could yield him. He came with them to the inn, and we ſpent the evening agreeably together. He told us of a few more in the town, of his ſentiments, who met together every firſt day evening, to read, &c. and on being aſked, if they would be willing to ſit with us after our manner, he expreſſed his own inclination ſo to do; and after enquiring of others, told us next morning, that it was agreeable to them all. In the morning, we were ſurprized and comforted with the ſight of a very ſolid, feeling young woman from Buer, in the capacity of a ſervant, who had walked fifteen miles to meet us, in conſequence of a ſecret draft in her own mind, without having any reaſon to expect, from what had paſſed, that we ſhould be at Oſnabruck ſo long. After getting her ſome refreſhment, we ſix ſat down together, and had a ſtrengthening opportunity, wherein dear George Dillwyn miniſtered to us. At four in the afternoon, we had a meeting with about eight more, amongſt whom was an officer, who behaved ſolidly. It was a time of favour, and I believe deep inſtruction to ſome there, who had not before ſeen the neceſſity of ceaſing from their own works, and depend-

ing only upon the renewal of divine life in the ſoul, for qualifications rightly to worſhip. After meeting, we paid a viſit to one of their friends who was ſick, with whom we were led into ſympathy and ſilence, and to whom we imparted ſuch counſel as truth unfolded at that time. Theſe were relieving circumſtances to us, and ſet us at liberty, comfortably to depart on ſecond day morning for Hertford or Herwerden.

We therefore ſet off with the proſpect of a pretty eaſy day's journey, but found the road very rough, and in many places dangerous, and more of it than we expected; ſo that we were grievouſly jolted, and out till near ten at night, very contrary to our inclination; for we tried much to get lodgings in a town a few miles off, but the people would not take us in. We appear very ſtrange to many here, but ſo different to a few who are acquainted with the truth, that the diſtinction of countries ſeems almoſt loſt, and proves the cementing virtue of religion. At Hertford we were viſited by two religious men, who come under the deſcription of thoſe called friends in theſe parts; and they were encouraged to faithfulneſs. Our men alſo viſited a lawyer, who being diſcontented with the uſual ceremonies of religion, &c. keeps much to himſelf. Next morning, as we were at breakfaſt, purpoſing to depart, there came two men from different parts, who had walked many miles through the rain to meet us. One of theſe men, ſome time ago, refuſed to be married by the Prieſt, in which, and in other things, he bore a

ſteady teſtimony, under perſecution, againſt an hire ling miniſtry. The openneſs, kindneſs, and ſolidity of his manners, and countenance, were pleaſant to us; and being evidently acquainted with ſilent waiting, we had a ſolemn inſtructive opportunity together.

From Hertford we proceeded to Bilefeld, a town where, and in its neighbourhood, there are many religious people, and particularly agreeable as to the outward; but it was a viſit attended with as deep baptiſm, and continual travail of ſpirit, as we have experienced in any place that we have been in; which, with the providential openings, and ſtrength to viſit the precious ſeed in the needful time, tended to convince us, that we were in the way of our duty; a moſt cheering evidence, in this dreary wilderneſs, and a full reward for all our little toils.

At Bilefeld there are ſome who live ſeparate from all publick profeſſion, who under an apprehenſion of being turned out of the way, were afraid, for a while, to give us any of their company: but being alſo afraid to let the opportunity ſlip, we were invited to one of their houſes, to confer with ſeveral of them on ſuch ſubjects as might occur, in order to know a little of each other. Both ſides were ſomewhat ſurprized to find ſo much ſimilarity of ſentiment, reſpecting the ground and teſtimonies of truth. They told us, that if there were a people there, who ceaſed from all forms or activity of their own, and ſat down in ſimple dependance upon the operation of the heavenly gift, they would embrace them with

brotherly affection, and rejoice to unite with them herein; but they were loath to believe, that they two or three might be required to bear ſuch a publick teſtimony; nor were they willing to unite with us in ſo doing, for fear of the people whoſe eyes are much upon them. They are people of conſiderable account, and are very fearful of drawing the lower claſs of their neighbours to themſelves; and being of Nicodemus's claſs, like better to obtain and enjoy their religious knowledge in private. We had, nevertheleſs, ſeveral opportunities of ſolid conference together, which were attended with great unanimity and cordiality; the laſt of which was particularly owned with the circulation of divine virtue, and with ſtrength fully to relieve our minds towards them.

We were very kindly invited to the houſe of a merchant, who appears to be a very ſincere man. We paid him and his daughter a morning viſit; but they were not content with that, and therefore preſſed us to ſpend firſt day evening with them. In the morning of that day, we ſat together in the inn, where we had the company of an honeſt man, who came on foot ſixteen miles to be at meeting with us, and alſo of four others, of the town. In the afternoon, as J. B. was taking a ſolitary walk, he was met by a ſerious man, who deſired his company to a houſe a little way out of the town; he complied with his invitation, and when they got there, they found fourteen people met together, for the ſake of religious improvement, who ſoon made

their requeſt that we would all go and ſit with them. I was laid down, in a tried ſituation of mind, when J. B. brought the invitation, which had in it ſo much of the right ſavour, that we embraced it, and immediately ſet off, having above an Engliſh mile to walk. By the time we got there, they were about twenty in number. We ſoon ſettled down into a ſilence truly ſolemn, which laſted a conſiderable time without interruption of any kind; and when the channel of inſtrumental miniſtry opened, the precious life mercifully continued, and our parting was under its tendering impreſſions. This circumſtance, of dropping in with a people of whom we had had no intelligence, and with whom we contracted no further acquaintance, with the ſenſible feeling of divine care over thoſe who are as ſheep having no ſhepherd, affords altogether a ſweet and pleaſant reflection; accompanied by this encouraging truth, that "the "Lord can make a way, where there ſeems to be no "way!" O that He may graciouſly continue thus to favour us!

After this opportunity, we went to the aforementioned merchant's, and were treated with genuine hoſpitality. After ſupper, there came in eight or ten perſons with the expectation of a meeting, in which they were not diſappointed; and I hope it was edifying to them, George Dillwyn having ſuitable and lively matter to communicate. We had alſo a religious ſitting with a family from Elberfelt, a lively ſpirited couple, and another perſon with them. After ſpending five days here, and bearing the croſs as

faithfully, perhaps, as in ſome places where a more open door was miniſtered, we departed in much peace, and under the belief, that the power of truth is making its own way in that neighbourhood. In our way from Bilefeld, we ſtopped at a large village called Guterſloh, where there are many well-diſpoſed people. We ſtaid one day there, and ſat with a few people who met us at one of their houſes; after which, and diſtributing a few books to others in the town, we went forward to Munſter.

We are often very weary, and the accommodations we meet with but indifferent, compared with thoſe of England: the roads are alſo bad where we have already been, which, with the conſtruction of the carriages, occaſion us ſometimes to be grievouſly jolted; and yet we have no cauſe to complain, having our conſolations as well as toils; as it ſeldom happens that Zion's travellers are qualified to ſalute each other, even in a thorny difficult way, but the immortal birth, in ſome degree, leaps for joy. This experience, with the belief that the Lord is at work in the kingdoms of men, and even graciouſly rewarding ſuch feeble endeavours as ours, with the morſel of the bread that the world knows not of, renders any little ſervices of ours as objects unworthy the notice of ourſelves, or our friends.

From Munſter we went to Crevelt. We found our diſcouragements on entering it, being refuſed admiſſion at one inn we went to, and at the next, we had ſuch a crowd gathered about us, with ſuch ſhoutings and rudeneſs, as greatly frighted our horſes,

after we were out of the carriage, and our driver had alighted, ſo that they ran away, and he following, and taking hold of a chain behind, was thrown down, and his head, to appearance, much hurt againſt the wheel. Some of our feelings were low enough on this occaſion. But through the continued kindneſs of providence, our man ſoon recovered, being able to move about next day; and the people of the houſe conceived ſuch an affectionate reſpect for us, and treated us with ſuch true civility, as made our ſituation ſo far comfortable. We alſo gradually made ſo much acquaintance, as afforded a degree of hope that our going to Crevelt was right, and that our ſecret and known exerciſes there, will not be in vain. About the time of our concluding to come away, our company began to be more ſought; which opened the way for the diſpoſal of ſome of our books, and I feel a ſecret hope that they will be bleſſed to ſome there. We came to Duſſeldorf where we ſtaid one day, and had the enjoyment of M. Wetterboar's company. He ſeems aged, but is alive in the truth.

We proceeded to Mulheim, where we arrived the 23d of the 9th month. It is a town about two miles from Cologne, like a Goſhen on the confines of Egypt, where many awakened, and ſome truly religious people reſide. We commenced an acquaintance with a few, who have got a clear inſight, from the work of truth in themſelves, into the goſpel diſpenſation, and the ſpirituality of the Chriſtian religion; concerning theſe we have encouraging proſpects; yet not without a mixture,

knowing ſomething of Satan's devices. They received us in the name of diſciples. We had divers religious opportunities with them, and parted under the precious ſenſe of divine love and life. At Elberfeldt we paid a viſit to a merchant's wife, a woman of amiable character, who through religious concern, has got into a deſpairing condition. It was attended with great ſatisfaction to ourſelves, from the ſweetneſs which attended our own minds in her company, and in that of her huſband's, who ſeems bending under the affliction, and likely to profit by it. She often expreſſed an earneſt wiſh, that ſhe had ſeen us at a time when ſuch a viſit might have been bleſſed to her; but ſaid, that now it was too late for any thing that was good to be offered to her. This was, however, very far from our ſenſe.

Now, through the renewal of unutterable mercy, and never failing help, my ſoul acknowledges a relief and anſwer of peace (as far as relates to this ſervice) which I am ſure my little endeavours, and compelled dedication are unworthy of. We have had many diſcouragements ſince we came to the continent, and many baptiſms into death: we have alſo partaken largely of providential care, and been favoured, from time to time, when reſignation was attained to, with that direction whoſe effects have often proved its rectitude, and ſtrengthened our faith; and my ſoul, at times, has been put into the capacity of lying down as beſide the ſtill waters. Some of the laſt openings, or ſenſe of duty, have been the moſt trying and in the croſs; but being yielded to, and

the work performed, a comfortable retreat hath been clearly and ſweetly founded from this large field of arduous labour; and at a time, when an openneſs amongſt the people was manifeſtly encreaſing. This I eſteem an inexpreſſible favour, and ſuch a one as they only can be ſenſible of, who have gone under the weight of ſimilar mountains, and been involved in the fear of being miſled.

At Mulheim, ſhe drew up a letter to Leopold the Second, King of Hungary, &c. ſince Emperor of Germany, in which her companions united. For ſome time before her arrival at this place, her mind had been very weightily exerciſed with the important ſubjects expreſſed in this letter; inſomuch that, at one period, ſhe was under an apprehenſion that it would be required of her to go in perſon, and relieve her mind to the king. But from this very trying ſervice, ſhe felt herſelf comfortably releaſed, and the mode of addreſſing him by letter, was ſatisfactorily ſubſtituted. The addreſs was intruſted to the care of a reputable merchant of Cologne, who engaged to forward it without delay. The following is a copy of it.

To LEOPOLD the Second, King of Hungary, Bohemia, &c. &c.

Amongſt the numerous congratulations awaiting thy acceſſion to the imperial crown, accept, O King! our Chriſtian good wiſhes and ſolicitude for thy preſent and eternal well-being. We are conſcious that we have no claim to the liberty of ad-

dreſſing thee, but from a belief that the Lord Almighty, who ruleth in the kingdoms of men, and giveth them to whomſoever he will, hath inclined us to leave our habitations to viſit ſome parts of this country, and now engages us, in goſpel love, to expreſs our ſecret and united prayer, that thou mayſt be an inſtrument in his holy hand, for the advancement of that glorious day, ſpoken of by the prophet, "when ſwords ſhall be beaten into plough ſhares, and ſpears into pruning hooks, when nation ſhall not lift up ſword againſt nation, neither ſhall they learn war any more."

The great deſign of our univerſal Parent, in ſending his beloved Son a light into the world, is for his own glory in the ſalvation of mankind; and for this gracious end, he hath given to all men a meaſure of his own eternal ſpirit. To co-operate with Him herein, dignifies human nature, and is particularly deſerving the moſt ſcrupulous attention of princes. The ſmalleſt revelation of this heavenly gift in the believing ſoul, having a degree of omnipotence in it, brings into ſubjection the natural will and wiſdom of man, and diſcovers to us the noble purpoſes of our creation; it diffuſes that true benevolence which characterizes genuine Chriſtianity, and renders dear to a prince, the happineſs of all, even the meaneſt of his ſubjects; imprinting upon his mind the ſuperior value of an immortal ſoul, to all worldly acquiſitions. Through the neglect of a principle ſo pure and important, how hath the rational part of God's creation been ſacrificed to the

irregular paſſions of ſovereigns; and many unprepared ſouls precipitated into an awful futurity! That the goſpel diſpenſation is intended to remedy theſe evils, and promote the government of the Prince of Peace; that the Gentiles are to come to its light, and kings to the brightneſs of its ariſing, are truths to which the ſacred records abundantly teſtify.

May this be thy happy experience, O king! that ſo the power thou art providentially intruſted with, being ſubſervient to divine wiſdom, thy example may influence the minds of other princes, who alſo beholding its excellency, may unite in encouraging their ſubjects to decline, in mutual charity and forbearance, whatever is contrary to the purity and ſimplicity of the religion of Jeſus. And mayſt thou be enriched with all ſpiritual bleſſings; that theſe added to thy temporal ones, may not only perfect thy happineſs, but perpetuate it beyond the narrow limits of time, and qualify thee, acceptably, to caſt down thy crown at the feet of Him who is King of kings, and Lord of lords, who lives and reigns for ever and ever.

George and Sarah Dillwyn, of Burlington, New Jerſey, North America.
Sarah Grubb, Clonmel, } Ireland.
Joſhua Beale, Cork, }

Members of the religious ſociety of friends in thoſe countries and Great Britain, commonly called Quakers.

Mulheim on the Rhine,
29th of 9th month called Sept. 1790.

A ſhort time before her return home, on a review of ſome parts of this journey, ſhe wrote as follows:

In many places, we found a people who were diſcontented and weary with the mere profeſſion of Chriſtianity, and the deadneſs of thoſe forms and ceremonies with which it is encumbered; and who were convinced of the ſufficiency of the heavenly principle. Theſe, having been mercifully viſited with a lively ſenſe of the ſpirituality of true religion, received us in the name of diſciples, and rejoiced in being directed to the Chriſtian's reſt. This true ſabbath, was, however, imperfectly underſtood by many of them, for want of ceaſing, when they met together in little companies, from all activity of their own, and depending ſingly on the quickening virtue of truth, to qualify them for, and lead them into, ſuch ſervices as are moſt acceptable, and moſt conſiſtent with the duty of true, ſpiritual believers. Some of theſe people appeared to be ſo near this great point, as ſoon to diſcover and acknowledge it; but their increaſing teſtimony thereto, will, if rightly borne, prove the cloſeſt trial which they have yet met with. We are indeed convinced, beyond all ſhadow of doubt, that there is a choice heritage in Germany, and in other parts of the Continent, who are gradually retiring to the true ſheepfold; but, at preſent, they are, like the diſciples, ſecreted in an inner chamber for fear of the Jews. Our viſit to this people, though attended with a degree of ſuffering, hath been productive of ſolid peace.

Her mind being thus comfortably releaſed from this field of labour, ſhe proceeded from Mulheim to Cleves, and from thence, through Flanders, to Dunkirk, and arrived at London the 27th of 10th month, 1790; and feeling a deſire to viſit her relations at York, &c. before her return home, ſhe went pretty directly for that city; where ſhe ſtaid a few days, very much to the comfort and ſatisfaction of her relatives and friends there. At this time, ſhe laboured under evident indiſpoſition of body; but the ſweetneſs of her ſpirit, and the cheering effects of meeting again her beloved connections, with the proſpect of ſoon returning to thoſe at Clonmel, ſupported her in a great meaſure above it, and encouraged her to ſet forward and proceed towards home; which ſhe did by way of Ackworth, Sheffield, Mancheſter, &c. At theſe places, ſhe was again refreſhed by the company of divers near and dear friends: it appeared, indeed, by thus encompaſſing, in this ſhort viſit, ſo many of her beloved connexions, that, as the time of her ſojourning here was ſoon to cloſe, ſhe was enabled and permitted to wind up the labours of her day, with the mutual conſolation of ſeeing again many of thoſe with whom ſhe was cloſely united, and bidding them a final farewell in mutability. At Ackworth, ſhe ſpent the night with a near and beloved relative, to whom, in much brokenneſs of ſpirit, ſhe thus expreſſed herſelf: Oh! my dear, I think ſometimes that I ſhall ſoon be gone; it ſeems, as if my day's work was nearly

done, and on looking towards home, as if I might not be long there."

She reached Dublin in time for the half year's meeting, and in the ſelect meeting there, gave an account of her late journey, with great meekneſs and humility of ſpirit; aſcribing nothing to the creature, but rendering to the Lord the praiſe of His own works. From hence, ſhe proceeded directly for Clonmel, (having account of the ſmall pox being in the family) where ſhe was favoured to arrive the 12th of the 11th month, much relieved from a ſevere cough which had lately attended her, though greatly exhauſted in her ſtrength and ſpirits.

On her way from Dublin, ſhe wrote thus to a friend:

"To be ſtrengthened rightly to fill up our appointed meaſure of ſufferings for the body's ſake, whether at home or abroad, is a mark of divine favour, and will be ſucceeded by undefiled reſt.—I am now returning home, under a grateful ſenſe of Providential care, and in peaceful poverty of ſpirit."

The following is extracted from a letter which ſhe wrote at Clonmel, a few days after her return:

"I can now once more ſalute you from home, in renewed and endeared affection, and gratefully acknowledge the multiplied preſervations of our never-failing Helper, in thus far bringing through a variety of exerciſes, from which the natural mind cannot relieve itſelf. I reflect, with ſolid ſatisfaction, upon

my viſit to York, &c. and am glad I paid it, though I feel myſelf a poor worn out creature."

The 24th of the 11th month ſhe ſet off from Clonmel to attend their quarterly meeting at Cork; previous to which ſhe wrote the following letter to a friend:

"My preſent affliction hath gained great aſcendency over my mind, ſo that I ſeem faſt loſing my hold and ſenſe of Him that is inviſible; and remembering ſome paſt exerciſe, when I was in danger of loſing the beſt life, I am ready to ſay, with mournful Jeremiah, "Cauſe me not to return to Jonathan's "houſe, leſt I die there." I know that nothing hath yet occurred, which needs to ſcatter a well regulated mind from the ſource of good; but I am left to ſuch a ſenſe of my own wretchedneſs, that even the graſshopper, or things comparable to it, are become a burden. To attend a quarterly meeting under ſuch impreſſions, is a proſpect which I need not deſcribe; but I fear to make a prey of thy ſympathetick mind. May I be preſerved from a murmuring diſpoſition, by which the Holy Spirit is grieved!"

At the quarterly meeting, ſhe delivered an humble account of her late miſſion, appeared in divers acceptable teſtimonies, and at the cloſe of the meeting was taken ill. This laſt conflict of nature, which was at times very ſevere, continued about ten days, when it pleaſed infinite wiſdom to remove her from the toils and troubles of mortality, to a manſion of everlaſting reſt, on the 8th of the 12th month, 1790; and on the 12th, her remains were attended

to the burying-ground, by many friends. It was a ſolemn, memorable time; and living teſtimonies were there borne to the ſufficiency of that power, (which had ſo eminently qualified her for his ſervice,) to raiſe up and abilitate others to follow her footſteps.

During her illneſs, which was at the houſe of her beloved friends Samuel and Sarah Neale, ſhe dropped a few expreſſions, worthy of preſervation, which have been collected, and are as follow: In a meſſage to a young woman, who preſided in the ſchool at Clonmel, ſhe ſaid; "Salute her very affectionately. I "deſire the ſympathy of her ſpirit, and that ſhe may "be endued with additional qualifications to bear her "own, and our joint trials, under theſe complicated "circumſtances. Tell her, I have been much "favoured with quietneſs of mind from the firſt, "though a ſtranger to how the preſent afflictions or "trials may terminate; but the grain of faith and "hope which is mercifully vouchſafed, I eſteem pre-"ferable to all knowledge." She further ſaid; "give my dear love to all our young women; I "hope that each will be preſerved in their reſpec-"tive lines of duty. I know their tenderneſs for "me, but would be ſorry they ſhould let down their "ſpirits too low; for I believe that truth would "rather increaſe, than leſſen our ſtrength, at ſuch "times as theſe. The children are all affectionately "remembered by me: I hope they will each en-"deavour to lighten the general burden, by their "ſobriety, and doing that which they know to be

" right. I am trying to get my mind to a ſettle-
" ment, that all things work together for good;
" but it is hard to get at it." She ſeveral times
ſaid: "I muſt go. You muſt let me go." And
nearly the laſt words ſhe ſpoke were, (repeating
that paſſage of ſcripture) " my peace I give unto
" you."

Four days before her deceaſe, ſhe dictated the following weighty, inſtructive letter, to her particular friend Richard Shackleton.

" Thy ſalutation met me, though apparently out
" of courſe, in the right time; being under im-
" preſſions, which make time and circumſtances of
" little account, compared with the unlimited con-
" ſolations of the Spirit, or a preparation to receive
" them at the Divine Hand. My ſoul, though en-
" compaſſed with the manifold infirmities of a very
" afflicted tabernacle, can feelingly worſhip, and re-
" joice in nothing more than this, that the Lamb
" immaculate is ſtill redeeming, by his precious
" blood, out of every nation, kindred, tongue, and
" people; and making a glorious addition to the
" church triumphant, whoſe names will ſtand eter-
" nally recorded in the book of life. I expreſs not
" theſe things from a redundancy of heavenly vir-
" tue, but from the ſoul ſuſtaining evidence, that,
" amidſt all our weakneſs and conflicts of fleſh or
" ſpirit, an intereſt is mercifully granted in Him,
" who giveth victory over death, hell, and the
" grave."

Thus hath the ſetting ſun of this humble follower of the Lamb, gone down in brightneſs; and though ſhe hath been called away as in younger life, (being only in the 35th year of her age) yet her day's work appears to have been complete, and, with reſpect to herſelf, every meaſure worth living for, filled up. "Honourable age is not that which ſtandeth in length of time, or that which is meaſured by number of years; but wiſdom is the grey hair to man, and an unſpotted life is old age." May we who remain behind, whilſt we deplore the church's loſs in the removal of ſo uſeful and dignified a ſervant, be encouraged to imitate her example, and to ſurrender ourſelves in faithfulneſs and dedication to all the Lord's requirings: that ſo, when the reſidue of our days is accompliſhed, we alſo may be favoured to receive that bleſſed declaration; "well done, good and faithful ſervant, enter thou into the joy of thy Lord, and into thy maſter's reſt."

A Teſtimony from our Monthly Meeting for the County of Tipperary, concerning Sarah Grubb, deceaſed.

Our minds being deeply affected by the recent great loſs which the church hath ſuſtained, in the removal of our beloved friend, SARAH GRUBB, daughter of our friends William Tuke and his late wife Elizabeth, of York, we feel it incumbent on us to give forth a teſtimony concerning her; for as the memory of the juſt is bleſſed, ſo the remembrance of this dignified and eminently uſeful member in the church militant, is precious to many; to whom ſhe was a nurſing mother, raiſed up, by a thorough ſubmiſſion to the operation of the divine hand, to the ſtature of an elder in the truth, though as to years, ſhe had ſcarcely attained the meridian of life.

She was a woman of extraordinary natural abilities, ſtrength of judgment, and clearneſs of diſcernment; and being favoured with the viſitation of heavenly love in the morning of her day, and ſubmitting to be brought into that paſſive nothingneſs, wherein the veſſels in the Lord's houſe are formed and fitted for uſefulneſs, ſhe witneſſed an early preparation for ſervice, coming forth in publick miniſtry about the 23d year of her age. After exerciſing ſome years the precious gift committed to her, to the conſolation of many, ſhe joined in marriage with our friend Robert Grubb, and very ſoon after manifeſted the fruit of entire dedication, by viſiting the meetings of friends in Scotland, where

her ſervice was truly acceptable, and continued in ſuch a line of devotedneſs, that in the courſe of about five years ſhe viſited moſt, or all the meetings in Great Britain and Ireland.

About three years ſince, ſhe removed with her huſband to reſide within the compaſs of this monthly meeting; wherein ſhe was deeply exerciſed in ſpirit, for the ariſing and ſpreading of life, and frequently and earneſtly engaging in exciting her brethren and ſiſters to diligent labour after it. In miniſtry, ſhe was ſound and edifying, not only like the ſcribe inſtructed to the kingdom, bringing forth out of her treaſure things new and old, but qualified by pure wiſdom, to bring them forth in the demonſtration of the ſpirit and with power, in the authority and becoming gravity of the goſpel, being in her delivery an example to all concerned in bearing a publick teſtimony for the Lord's cauſe. The view of coming to ſettle in this nation, was accompanied with a ſenſe of divine requiring to eſtabliſh a ſchool, for the education of the daughters of friends in uſeful learning, ſimplicity, and that unaffected piety into which truth leads its followers; which ſhe was enabled to accompliſh, we truſt, to the laſting advantage of ſome of the riſing generation.

Soon after her coming to reſide amongſt us, ſhe, in conſequence of a concern which had for a conſiderable time reſted on her mind, engaged in a religious viſit to Holland, ſome parts of Germany, and the ſouth of France; in which ſhe was joined by ſeveral friends, and wherein ſhe was eminently gifted

for the ſervice to which ſhe was called; her miniſtry, private admonitions, and exemplary deportment, reaching the witneſs in many minds; ſo that her fervent labour, and the ſweet ſavour of her exerciſed ſpirit, we believe is ſtill felt, and will be long profitably remembered in thoſe parts. After her return, ſhe paid an acceptable viſit to ſeveral parts of this province, and had meetings where none of our ſociety dwelt, much tending to ſpread the knowledge of the truth.

And laſtly, under the prevalence of goſpel love, and earneſt ſolicitude that the ſheep not yet of this fold might be gathered to the teachings of the great Shepherd, ſhe again left her own habitation, and engaged, with ſome of her former companions, in a very arduous and exerciſing viſit, to Dunkirk, Holland, and ſome of the northern parts of Germany; wherein, we have reaſon to believe, ſhe had eminent ſervice, to the confirming of many viſited minds in the faith, and promoting the bleſſed cauſe of truth and righteouſneſs; in which glorious work, her intrepid ſpirit ſhrunk not from ſuffering: the extending of the government of her dear Lord and Maſter in the hearts of the children of men, and the promotion and increaſe of His ſpiritual kingdom over ſea and land, being nearer to her than her natural life, or any other conſideration, ſhe was brought to a willingneſs to be ſpent therein.

In her return, ſhe attended our national meeting, and in the meeting of miniſters and elders, giving an account of her late journey, under the influence of

that humility which was ſo conſpicuouſly the covering of her ſpirit, ſhe aſcribed all to Him, whom ſhe knew to be the Author of every good work, in theſe expreſſions: "We have done but little, but the Lord is "doing much;" concluding with, "Return unto "thy reſt, O my ſoul! for the Lord hath dealt "bountifully with thee;" as though prophetick of that everlaſting reſt, into which ſhe was ſo near being gathered: for her bodily ſtrength being conſiderably impaired, by almoſt conſtant exerciſe and fatigue, it proved unequal to the force of a diſtemper which ſoon after ſeized her frame, and, by a rapid progreſs, terminated thoſe afflictions of which ſhe had ſo largely filled up her meaſure, for the body's ſake, which is the church.

She attended our quarterly meeting at Cork, returned a lively account of her journey, and was acceptably exerciſed in the meetings there; after which, ſhe was confined by ſickneſs at the houſe of our dear friend Samuel Neale, near that city, where, amongſt other weighty expreſſions, ſhe uttered the following; "I have been much favoured with quietneſs "of mind from the firſt, though a ſtranger to how "the preſent afflictions or trials may terminate; "but the grain of faith and hope which is mercifully "vouchſafed, I eſteem preferable to all knowledge." In a letter which ſhe dictated to a near friend four days before her deceaſe, ſhe ſaid; "My ſoul, though "encompaſſed with the manifold infirmities of a very "afflicted tabernacle, can feelingly worſhip and re-"joice in nothing more than this, that the Lamb

" immaculate is ſtill redeeming, by his precious " blood, out of every nation, kindred, tongue and " people; and making a glorious addition to the " church triumphant, whoſe names will ſtand eter- " nally recorded in the book of life. I expreſs not " theſe things from a redundancy of heavenly vir- " tue, but from the ſoul-ſuſtaining evidence, that, " amidſt all our weakneſs and conflicts of fleſh and " ſpirit, an intereſt is mercifully granted in Him, " who giveth victory over death, hell, and the grave." Which, with other corroborating circumſtances, clearly evinced where her hope and dependance were, and that her refined ſpirit was prepared for its glorious manſion, into which we have no doubt it was admitted. She departed this life the 8th of 12th month, 1790; and after a ſolemn meeting being previouſly held at the meeting houſe, wherein, and at the grave-yard, ſeveral living teſtimonies were borne, her body was interred in friends burying ground, in Cork, the 12th of the ſame; aged about 34 years.

Her converſation was innocently cheerful, which endeared her to the youth of both ſexes, and gave her much place and influence with them. To her beloved huſband, ſhe was a truly affectionate wife; to her friends, a near ſympathizer in affliction; and being clothed with that charity which ſeeketh not her own, and breatheth peace and good-will to all, was ready to reach forth the hand of help; ſo that the whole of her conduct was an uniform conſiſtency with her holy profeſſion, and the purity of thoſe doc-

trines which ſhe ſurely believed and was engaged ſo extenſively to publiſh. May ſhe, being dead, yet ſpeak with a prevailing language to us all who are left behind; "Follow me as I followed Chriſt;" that ſo we may die the death of the righteous, and our latter end be like theirs.

Given forth at a monthly meeting for the county of Tipperary, held at Clonmel by adjournment, the 13th day of the 2d month, 1791.

Signed in and on behalf thereof,

By many Friends.

The annexed teſtimony concerning our beloved friend, Sarah Grubb, has been read in our quarterly men's and women's meeting for Munſter Province, held in Cork the 21ſt of the 2d month, 1791, with which we have near unity.

Signed on behalf of our men's meeting by

RICHARD ABEL, Clerk.

And on behalf of our women's meeting by

MARGARET GRUBB, Clerk.

Read, and approved, in our half year's meeting for Ireland, held in Dublin, from the 1ſt of the 5th month, 1791, to the 5th of the ſame incluſive, and on behalf thereof ſigned by

JOHN DAVIS, Clerk to the meeting this time.

A Teſtimony of York Quarterly Meeting concerning Sarah Grubb, late Wife of our Friend Robert Grubb, of Clonmel, in Ireland.

THIS our valuable friend, having been a member of this meeting until within the four laſt years of her life, and the remembrance of her being precious to many of us, we feel our minds engaged to unite in a ſhort teſtimony concerning her, with deſires that many, from her pious and excellent example, may be ſtirred up, according to their different meaſures, to follow her, as ſhe followed Chriſt.

She was born in the city of York, in the year 1756, and was favoured with a guarded and religious education; which, with the divine bleſſing upon it, preſerved her from many dangers and follies to which youth are often expoſed, and prepared her heart for that open reception of the truth, and entire ſurrender to its dictates, which remarkably diſtinguiſhed her through the more advanced periods of life. But though ſhe was early under the viſitations of divine love, yet being of a quick and lively diſpoſition, joined to great natural abilities, ſhe found it hard work to ſubmit to the lowlineſs and ſimplicity of the croſs of Chriſt; and endured many ſore

conflicts before ſhe ſurrendered her will to the government of the Prince of Peace.

Whilſt under the Lord's preparing hand for the work of the miniſtry, ſhe experienced many deep baptiſms of ſpirit; but He who knew her ſincerity, and earneſt deſires for his Holy help and direction, graciouſly ſuſtained her in this proving ſeaſon, and in due time brought forth living offerings, to His own praiſe, and the comfort of many minds. In the exerciſe of her miniſtry, ſhe was careful not to move in her own time and will, nor to exceed her gift; but to be attentive to the ariſings and continuance of life, with patient reſignation and dedication of heart.

Her love and gratitude to the Father of mercies, and her fervent concern for the proſperity of his cauſe on earth, made her unwearied in her labours to promote it, and to be willing to ſpend and be ſpent for his great name's ſake. She was an example of true humility and abaſedneſs of ſelf, feeling that all her ſprings were in the Lord, and that though the creature may at ſeaſons be honoured, yet every good and perfect gift came from above, and called for unfeigned acknowledgment. To the neceſſity and powerful efficacy of the pure principle of light and grace in the ſoul, ſhe bore many living teſtimonies, and recommended, above all things, the cloſeſt attention and obedience to its holy manifeſtations, as that alone which can preſerve from the ſpots of the world, redeem the mind from its ſpirit

and enjoyments, and confer that peace which the world can neither give nor take away.

She beheld and mourned over the breaches and waſte places of Zion, and we believe laboured honeſtly, according to the ſtrength received, for the repairing thereof, and the reſtoration of ancient beauty and ſimplicity. Her ſuperior abilities, ſanctified by the humbling operations of the holy ſpirit, qualified her for extenſive ſervice in the adminiſtration of the diſcipline of the church; wherein ſhe was concerned to act, under a degree of that covering, which ought to influence every religious movement. Of a ſolid and weighty ſpirit, ſhe was engaged to dig deeply for the hidden treaſure, and laboured to dwell near the ſpring of divine life: yet infinite wiſdom ſaw meet to ſuffer her at ſeaſons to experience great inward poverty: but under theſe proving diſpenſations, ſhe murmured not, being reſigned to the will of her Lord and Maſter, and made willing "to ſuffer with "him, that ſhe might alſo reign with him." And having partaken of the ſufferings and conſolations of the goſpel, ſhe knew how to ſympathize with the exerciſed and mourning ſpirit, dealing her bread, when qualified, to the hungry ſoul, and pouring in the wine and oil to the help and refreſhment of many.

And as this devoted faithful ſervant of the Lord, was thus inſtrumental in glorifying His name amongſt mankind, and promoting the divine government in their hearts, ſo ſhe became more and more refined,

and redeemed from all viſible enjoyments; until, in unſearchable wiſdom, He who put her forth and went before her, was pleaſed to "cut ſhort the work in righteouſneſs," and to remove her, we doubt not, from His church militant on earth, to his church triumphant in heaven.

Read, approved, and ſigned, in, by order, and on behalf of our quarterly meeting held in York, by adjournments, on the 30th and 31ſt of the 3d month 1791, by

MORDECAI CASSON, Clerk to the meeting this time.
ELIZABETH TUKE, Clerk this time.

APPENDIX:

CONTAINING

AN

ACCOUNT

OF

ACKWORTH SCHOOL,

OBSERVATIONS

ON

CHRISTIAN DISCIPLINE,

AND VALUABLE

EXTRACTS

FROM MANY OF HER

LETTERS.

SOME

ACCOUNT

OF

ACKWORTH SCHOOL,

ADDRESSED TO A

FRIEND IN AMERICA.

Dear Friend,

THE following imperfect account of Ackworth ſchool is preſented to thee, in confidence that thou wilt not expoſe it, and yet with a hope that it may privately aid thy endeavours to eſtabliſh a ſchool, for the religious education of youth, in another part of the world; an engagement worthy of thyſelf, but requiring ſomething better to render it truly ſucceſsful.

As religious concerns cannot, any more than thoſe of a civil nature, be rightly carried forward without order and method, it becomes a very important inquiry, what rules and adjuſtments of things pertaining thereto, are conſiſtent with the ſpirituality of their origin; and when theſe are found, they call for great care in officers and their ſuperintendents, to keep them in their proper places, leſt that which is begun in the ſpirit, ſhould be ſought to be made perfect in the fleſh.

There is a moral rectitude, fabricated in human wiſdom, which is beautiful to the natural eye, ſeizes on the paſſions, and draws from a ſuperficial judgment, an inconſiderate approbation of what, perhaps, when it is ſcrutinized into, has ſprung from a love of popular applauſe, and tends to ſettle thoſe who are active in it, in a reſt and enjoyment of the work of their own hands.

To know the firſt ſpring of action, is a noble attainment; and if it prove pure, then carefully to keep it ſo, is a work (thou well knoweſt) of far greater magnitude; and which will tend more to the regulation of a ſchool, than a fine-ſpun ſyſtem of poſitive rules, untinctured with faith in the ſufficiency of divine aid, immediately communicated. To obtain a right form is ſurely of abſolute neceſſity, becauſe regularity is one of the wheels whereby the intended work is to be effected; and perhaps ſome uſeful order may be gathered from the following pages, which I hope will not be implicitly adopted. Indeed, I have been thoughtful, in the courſe of my

penning them, whether ſuch as are rightly influenced to promote an education conſiſtent with our holy profeſſion, would not be better furniſhed with qualifications to ſettle even civil concerns, without a model of the experience of others; ſeeing that the fountain of divine wiſdom is inexhauſtible; that for the conducting of temporal things, there can be no order like that which immediately flows from it; and that a very ſmall digreſſion of our attention from this ſource, is often ſucceeded by many erroneous ſteps. To thy prudence, therefore, I commit this little work, believing thou wilt not uſe it improperly. If it afford thee any uſeful reflections, in times of relaxation from the weight of goſpel ſervice, be the means of opening for me a door of acceſs into thy cloſet, make me a partaker of thy treaſure, and ſometimes revive me in thy remembrance for good, I ſhall be fully ſatisfied.

One obſervation further occurs to my mind, for which, as this is all a piece of freedom, I ſhall not apologize. As nothing can be ſaid to be truly religious (whatever the firſt deſign may be), but what is religiouſly conducted, a very ſpecial care ought to be maintained to the pointings of truth, in chooſing inſtructors and ſervants for a ſchool; who ſhould be more directed to the ſchool of Chriſt themſelves, than loaded with injunctions about trivial matters, and their conformity to them conſidered as their qualifications. No law or rule ought to be ſo framed, as to interfere with their religious duties; and when any make a wrong uſe of the liberty truth

allows, great care ſhould be exerciſed, leſt alterations take place, which have a tendency to circumſcribe the righteous with the tranſgreſſor; for where this is the caſe, people of an outwardly ſteady conduct, a cringing temper, and who know but little about revealed religion, ſeem to be moſt adapted to ſuch an inſtitution. Theſe may, to the utmoſt of their natural abilities, preſerve order, and prefer the works which moſt recommend them to thoſe in ſuperior power, being as earneſt in their endeavours, as any, to promote the eſtabliſhment of civil authority, and of a great many ſpecious forms: but the vitals of the inſtitution being oppreſſed, and the ſpirit and life of every act of duty to the children, and of Chriſtian diſcipline amongſt them, diſregarded, the whole body muſt gradually grow diſeaſed and corrupted.

Education is a ſubject ſo copious, when unfolded to the inward attention of thoſe to whom the care of children is rightly committed, as to require a better aſſiſted pen than mine, to do it juſtice; but this I believe, that ſimplicity, godly ſincerity, and a righteous zeal and tenderneſs, with an improving and imparting knowledge of uſeful things, can hardly fail of rendering a perſon who is under a ſecret ſenſe of duty, qualified to undertake it. To be ſenſible of the divine influence, to propagate the knowledge of it, and ſo to prefer it to all other conſiderations, as to walk worthy of its bleſſing being ſhed upon our endeavours, is the Alpha, and the Omega, of our profeſſion.

That "the bleſſing of heaven above, and of the deep that lieth under," may reſt upon thee, dear friend! crown all thy labours, ſweeten all thy bitter cups, and render invincible the habitation of thy ſpirit, when ſtorms may aſſail it, and diſcouragements wait at the threſhold of its door, is the preſent fervent breathing of thy truly affectionate friend,

SARAH GRUBB.

Foſton, 1ſt month 5th, 1786.

SECT. I.

Ackworth ſchool is an inſtitution intended for the religious education of children, members of our ſociety, between the age of nine * and fourteen, and particularly of thoſe whoſe parents are not in affluent circumſtances. It admits of three hundred, viz. one hundred and eighty boys, and one hundred and twenty girls. They are paid for, at their entrance, by a bill of admittance of eight guineas value; for which they are provided with board, learning, clothing, and other neceſſaries, for one year; four ſhillings and four pence are alſo then depoſited, as an allowance of one penny per week for pocket money. This ſchool is under the immediate care

* The preſent limitation of age is between eight and fourteen.

of two committees, in each of which there are twenty-eight members; one is conſtituted of friends of London, and held there; the other of friends in the neighbourhood of Ackworth; divers of whom are twenty, thirty, and ſome forty miles diſtant from the place.

Each committee meets once a month; when the general ſtate of the inſtitution is conſidered, particular regulations propoſed, complaints received, the intended reſignation of ſervices reported, and friends appointed to inquire for a ſupply of aſſiſtants, &c. &c.

As it often happens that divers friends are at Ackworth the night before the ſitting of the committee, or early in the morning, three of them inſpect all bills of parcels, and the treaſurer's accounts, and report to the committee the ſtate thereof, the number of the children admitted and returned ſince laſt month, and thoſe that are upon the liſt for admittance: others examine the improvement of ſuch as are likely to depart the enſuing month; and, generally, religious opportunities are taken with them, and an account given thereof to the committee. Copies of the minutes of each committee are tranſmitted to one another, and neither of them conclude upon any thing new, of importance, without mutual approbation. Several friends, once a year, give up to an appointment to ſpend ſome time in the houſe, in order to value the ſtock, to ſettle all accounts, and to take a more general and minute ſurvey of the ſtate of the family,

than could be done at any other time with ſo much propriety: and generally, on viſits to the family, at other times, the company of women friends has been deſired, a number having their names down on the committee's books for ſuch ſervices. Agents are appointed in each county, who undertake to negociate the buſineſs between thoſe who ſend the children, and the inſtitution, by providing bills of admittance and certificates, and giving notice of their readineſs, &c.

A general meeting is held at Ackworth once a year, conſtituted of friends appointed to attend it from the ſeveral quarterly meetings. Here the ſtate of the inſtitution is intended to be laid open; all ſubjects of doubt, and eſpecially ſuch as the two committees could not agree upon, to be referred for candid diſcuſſion and determination, and new regulations or rules eſtabliſhed.

A large number of friends from diſtant parts, is appointed to inſpect the children's advances in learning, &c. and to obtain a knowledge of their teachers abilities; a free and honeſt repreſentation whereof is thought abſolutely neceſſary. This general meeting adjourns to a ſuitable time in the London yearly meeting week, when their minutes are read, and a report made from thence to the yearly meeting at large.

N. B. The inſpection of the female ſide of the houſe is committed to the women friends aſſembled at the general meeting at Ackworth, who appoint different committees to examine the different departments, have free conferences with the officers,

inſpect the girls improvements, take religious opportunities with them, and report the ſubſtance of their obſervations, and the propriety of ſuch amendments as occur to them thereupon; after which, minutes are formed, and a copy of them ſent into the men's meeting.

SECT. II.

There are ſtationed in the family, a treaſurer and his wife, to whom is committed the ſuperintendence of the whole *.

The boys have generally four or five maſters, whoſe ſalaries are from 25 to 100l †. per annum, intended as proportionate to their ſervices, and abilities; and there are alſo ſome apprentices. The number of the ſchools is four, and the maſters keep much to the diſtinct branches of learning for which they are beſt qualified; as one, reading, another writing, a third arithmetic, &c. and the children paſs in claſſes from ſchool to ſchool, except the little ones, who are principally kept under the care of one maſter.

* Theſe ſerve the inſtitution without a ſalary, which greatly adds to their authority.

† 100l. was the ſalary of the principal maſter; but this office being diſcontinued, no ſalary is now ſo high.

The apartments for teaching are ſo commodious as to render all crowding unneceſſary, eſpecially at writing; the deſks, though in one continued length, have nevertheleſs ſuch diviſions, by openings for each boy's books, &c. that there need not be any interference, if they keep their places.

Ten or twelve of the eldeſt and moſt ſolid boys are choſen monitors, who lend ſome aſſiſtance in the ſchools, particularly in ſettling the children to their places, and taking care that each has his own.

About ten minutes before every meal, a bell is rung, at which the children are quickly collected in ranks, either on the open ground, or under a colonnade which ſhelters from wet and heat. The maſters ſtand in the front in their own diviſions, whilſt the monitors ſurvey them behind and before, taking care that their buckles are in order, their hair combed, and if any be dirty, to ſend them to waſh. Here the maſters have a frequent opportunity of making uſeful obſervations, giving general directions, adminiſtering counſel, and ſelecting out offenders for the Table of diſgrace; which is no otherwiſe diſtinguiſhed, than by being detached from the reſt, and having no cloth upon it.

When the ſecond bell rings for meals, they advance in couples with great regularity to the dining room, (the leaſt going firſt) and divide at the foot of the table, one going up on one ſide, and the other on the other; by which means they are ſeated with dexterity and expedition. A general ſilence immediately enſues, which, by an intimation from

one of the maſters, is ſoon broke, and all begin their meal; but no converſation louder than a whiſper is allowed, during the time of eating, and no more in that manner than is neceſſary for transfering their victuals from one to another, when ſome have too much, and others too little, the latter of which are freely ſupplied by the maſters, if they aſk.

When all appetites appear ſatisfied, and a meal is ended, ſilence again takes place, after which, with an intimation of quietude and ſedateneſs, they are beckoned to depart. They unite again in couples at the foot of the table where they parted, and walk ſteadily out of the room into the places appointed for play, where they diſperſe. It is thought neceſſary, that one of the maſters ſhould beſtow a general overſight on them in theſe times of relaxation, with no more interference than is abſolutely neceſſary.

SECT. III.

The ſame order is obſerved amongſt the girls, as with the boys, at ſchool and meals; they have ſeldom leſs than four miſtreſſes, whoſe ſalaries are from 12 to 25l. per annum; theſe teach ſewing, knitting, ſpinning flax, reading, and the Engliſh grammar. Writing and arithmetic are alſo taught by one of the maſters, who is particularly ſet at liberty, part of every day, for that purpoſe, and has a certain

diviſion of girls each time; but the committees are deſirous that ſome of the female teachers ſhould be qualified to inſtruct in theſe branches of learning *.

A wiſe attention is paid in the girls ſchools to quietude and regularity; each is to know her own buſineſs, and the time for applying for inſtruction about her work, &c. There are two or three apprentices for whom there is a conſiderable ſphere of action, in aſſiſting the miſtreſſes, as there are many more articles of care amongſt the girls than the boys; ſuch as large ſtocks of goods to be made up into wearing apparel, cutting out work, teaching various branches of the executive part, and dealing out haberdaſheries to the children. A diſcreet allotment of care and employ to theſe, preſerves the miſtreſſes from too oppreſſive a load of anxiety about ſmaller matters, and gives them an opportunity, in their reſpective ſchools, to cheriſh a neceſſary recollection of mind, enabling them more ſenſibly to partake of a meaſure of divine ſtrength, by which alone they can govern with right authority and tenderneſs. They have alſo monitors of their own ſex, who have ſimilar offices to the boys. The reading miſtreſs has ſeldom more than one claſs in her ſchool at a time, which conſiſts of ſix or eight, and they read paragraph by paragraph, all ſtanding ſo remote from her, as to render a proper exertion of their voices neceſſary, by which they are inured to read audibly.

The miſtreſs or aſſiſtant teacher, to whom is com-

* Theſe branches are now taught by female inſtructors.

mitted the care of ſpinning, attends to that employ only a few hours each day; the reſt of her time being taken up with mending the children's linen, eſpecially that of the little ones, and inſtructing five or ſix girls at a time in that art, having them, and that kind of work, in a room wholly ſet at liberty for the purpoſe.

The eldeſt girls take it in turns, one or two at a time, to aſſiſt the mantua-maker, who is ſupplied with plenty of work. They alſo take it in turns to work with the laundreſs every week, in waſhing, and getting up ſmall linen, and in waiting at meal-times at the houſe-keeper's table; and one in turn is under the peculiar direction of the treaſurer's wife, who keeps her pretty much to her own parlour, and employed in her work. Two of the girls are weekly appointed to ſweep the lodging rooms every day, and all the girls make their own beds, (as they ſleep in couples,) which are curled hair mattreſſes laid upon rails; they have a bolſter, an under blanket, a pair of ſheets, two upper blankets, and a counterpane of ſingle furniture check, but no curtains. A cheſt with partitions ſtands at the head of every bed, and furniſhes two girls with conveniencies for the keeping of their clothes, having two drawers at the bottom for their ſmall linen.

Their apparel in general, and eſpecially ſuch as paſſes through the waſhings, is marked with the initials of their names, and the number of their bill of admittance.

The girls are provided with work by the inſtitu-

tion; and, for their improvement, finer needle-work is taken in for hire than the family can furniſh them with; and when that falls ſhort, childbed linen is ſometimes made to ſell, in which ſuperfluous work is guarded againſt.

The girls and boys go to bed in the ſame order; and all their clothing is ſo folded up, and laid upon their cheſts, that though there are twenty or thirty beds in a room, yet after they are ſettled in bed, there is ſcarcely one article of clothing out of its proper place, and conſequently no interference in putting them on. The lodging rooms have ſeveral ventilators in the ceiling. One or more of the miſtreſſes, or ſteady apprentices, ſleep in each, and a healthy cheerfulneſs and decorum are preſerved through the whole.

SECT. IV.

At meeting, the boys and girls enter in the ſame method; the boys firſt, a maſter leading the way, the leaſt children immediately follow, and are ſeated on the uppermoſt croſs forms, the reſt regularly ſucceeding according to their height; and coming in by couples, they fill two benches at a time, and very ſoon get all ſettled. The monitors are placed on a ſide bench, which gives them an opportunity of in-

ſpecting the behaviour of the other children, and of inſtructing them by their example; the maſters and miſtreſſes are placed at little diſtances, on a ſeat one ſtep higher, by which they can overſee the whole. They depart with no leſs regularity than they come in, the children joining again in couples; and in ſuitable weather, they take a circular walk round the area in the front of the houſe; after which, they are adviſed to retire to reading, a conſiderable library of friends books being provided, part whereof is produced on a firſt day.

The children every evening ſettle to read, the boys and girls ſeparately; and they all, with the family, are collected once a week for that purpoſe, previous to which, they quietly ſettle down in ſilence for a little while; then one of the maſters reads a chapter, and about ſix boys, and as many girls, read ſix or eight verſes each; after which, they pauſe again, till it is judged a ſuitable time for the children to withdraw, which they do, not in couples as on other occaſions, but ſingly, going immediately to bed, and at ſuch a diſtance from each other, as to admit of no converſation by the way; the teachers paſſing with them in certain diviſions, preſerve the quietude without interruption. They generally riſe at ſix in the ſummer, and ſeven in winter.

It is a rule that every child, on admittance, ſhall have a certificate ſigned by a medical perſon, expreſſive of his or her being in health, and having no infectious diſorders, or apparent ſores; and if a child has not had the ſmall-pox, the parent or guar-

dian ſignifies, whether, if the contagion ſhould break out in the family, they chooſe inoculation. Whenever an illneſs of any kind appears, the ſubject is conſigned to a ſteady matron in the ſtation of a nurſe, who has convenient apartments for the reception of ſuch; and an apothecary in the neighbourhood has a ſalary for attending at ſtated periods, whether he is wanted or not, and as much oftener as occaſion requires; the drugs are kept in the houſe at the expenſe of the inſtitution, and the nurſe has the care of them.

N. B. The children's dreſs, if not ſo when they come, is modelled to a certain ſimplicity, which meets with the general approbation of the moſt conſiſtent part of the ſociety; and ſuch apparel as is provided by the inſtitution, is of a ſubſtantial and rather coarſe texture, but neat in its colour and make, and a care is exerciſed over it, which preſerves it ſo to the laſt. An exact uniform in colour, &c. has not been adopted.

SECT. V.

The houſe-keeper has the general care and command of the kitchen, the keeping, giving out, and providing the houſe linen; ſhe gives an account what victuals and ſtores are wanted, ſees to the proper uſe

of them, and delivers an account to the treaſurer of her diſburſements once a month.

There are two chamber-maids, whoſe buſineſs it is to make the boys and family's beds, to ſweep their lodging rooms and the ſtairs every day, except meeting days, to aſſiſt in getting up linen, mending ſheets, the boys ſhirts and ſtockings, and alſo to help in waſhing and combing the boys. The nurſe likewiſe aſſiſts in mending linen, but nothing is to interfere with her ſervice to diſeaſed children.

Two cooks are found ſufficient; they contrive their buſineſs ſo as to have little hurry at meal times, and on the evening preceding meeting days, the victuals are ſo prepared for next day, that little more is neceſſary; having in ſummer, cold meat, or fruit pies, and in winter, boiled plumb-puddings, which only require one perſon to ſtay at home, to keep the coppers boiling.

They have one ſervant whoſe buſineſs is principally waſhing diſhes, &c. A ſteady, and rather elderly man, is generally kept for renewing the fires, and jobbing about. There is one dairy-maid, who has the care of the milk of upwards of twenty cows, aſſiſts in milking them, and makes the butter, &c. The laundreſs's work is only to inſpect and aſſiſt in the waſhings. A mill, ſomething like the bleachers, is uſed for large clothes; it is in a building detached from the houſe, and is wrought by a horſe; the linen is waſhed in bags, being firſt ſorted and ſoaped; two waſher-women are provided for one day, who, with a man that is kept in the capacity of a carpen-

ter, can, with induſtry, and the laundreſs's aſſiſtance, accompliſh all that is ſuitable for that engine. Theſe waſhings come every week. One man has the care of baking and brewing, in which is included the children's dinners, when they have baked meat or pies, and making the bread, &c.

There are 80 acres of land, and two men in the capacity of farmers, who, with a labourer occaſionally, find ſufficient employ in raiſing a little grain, taking care of the cattle, aſſiſting in milking, going to market about the diſtance of three miles, and fetching coals from the pits a few miles.

The treaſurer, his wife, the houſe-keeper with all the maſters, (except thoſe who have families) miſtreſſes, nurſe, and mantua-maker, eat together at the houſe-keeper's table; and the other ſervants ſit down regularly together in the kitchen, where order and ſolidity are made incumbent for every ſervant to obſerve.

A tailor and ſhoe-maker, who have families, are ſtationed in cottages adjoining the houſe, and have ſalaries ſufficient for their ſupport. Single men lodge and board in the houſe, being found neceſſary to ſleep in the boys rooms. The family is ſupplied with vegetables from a large garden on the premiſes, and the care of it committed to a man in the ſtation of gardener, and his aſſiſtants.

N. B. Admitting into the family ſuch as are not in profeſſion with friends, is guarded againſt.

SECT. VI.

Inconveniencies have been found by recommending perſons with too partial an eye to their private intereſt, and obtaining for them a comfortable aſylum; ſo that ſome who were not objectionable in their own ſpheres, and within the compaſs of their own abilities, have obſtructed the right order of the inſtitution, and have neceſſarily become objects of diſapprobation; being defective in thoſe faculties which were peculiarly requiſite for the ſtations to which they were introduced: whereas ſome others, from a ſecret apprehenſion of duty, and an upright deſire for the good of the inſtitution, have, under diſcouragements, and much diffidence, before their qualifications were ripened to publick view, been put into offices; and yet theſe have, in due time, been wonderfully opened in religious and civil uſefulneſs, and have become as pillars in the ſupport of right government in the family.

It has been found expedient, from which great advantages have ariſen to the family, that friends who travel in truth's ſervice, and thoſe that come diſintereſtedly on the buſineſs of the inſtitution, ſhould be freely accommodated in the houſe; any expenſe occaſioned thereby, being more than compenſated by their religious concern and endeavours for the proſperity of the whole houſehold. Nevertheleſs, inconveniencies and unneceſſary expenſe have evidently ariſen by the children's connexions, and thoſe who

only come from curioſity, having free acceſs to the accommodations provided by the inſtitution; and therefore an inn has been opened in the neighbourhood,* where people may be agreeably entertained, and enjoy, as if they were in the houſe, every privilege of ſeeing the children, obſerving the order of the family, and attending religious opportunities.

As a library of ſuitable books is provided by the inſtitution for the children's houſe, and as others of a very different tendency have unwiſely been ſent by their connexions, it has been found expedient to forbid the introduction of any publications but what firſt undergo the teacher's inſpection.

Divers advantages have ariſen by the ſchool's not being limited to the children of friends in ſtraitened circumſtances; as thoſe who had their outward affairs in good order, might be expected ſo to have extended their care to their offspring, as that their example amongſt the more ignorant and leſs guarded youth, might promote ſolidity and good order in the family: and in caſes where that care had not been ſufficiently extended, the good of ſuch children, not leſs than others, appears to be the object of the ſociety's concern: and as their parents were not prevented from contributing to the ſupport of the inſtitution, ſo as amply to allow for the additional expenſe above the ſtated ſum, and even to exceed it if they thought proper, no reaſonable objection could ariſe on that account.

* As the premiſes belong to the inſtitution, the committee has ſome control on the tenant.

By this means the houſe was more eaſily ſupported, and that diſtinction in the ſpirit of the world, which is the bane of religious ſociety, was in ſome degree removed. Thus children intended to fill different ſtations in life, being ſet upon an equality, with which nothing interfered but their merit or demerit, has proved a great encouragement to friends in low circumſtances to ſend their offſpring, when they found there was no deſign publickly to mark them as objects of charity; which no doubt, from diffidence in ſome, and an unwillingneſs to be denominated *poor* in others, would have been generally ſo diſagreeable, as that the number of three hundred children could ſcarcely have been found, whoſe parents would have ſubmitted to receive a national benefit, if thereto the badge of poverty had been affixed.

As the poor in civil, much more in religious ſociety, are entitled to neceſſary and comfortable accommodations, and thoſe who are in eaſy circumſtances, upon the principle of loving our neighbours as ourſelves, have not a right to more; ſuch an education as is ſuited to the one, may not be inconſiſtent with the other, if inſtead of training them for children of this world, the cultivation of their minds, as followers of Chriſt, be the principal object in view.

A friend may, for procuring the neceſſaries of life, be in eaſy circumſtances, ſupport an honourable appearance amongſt men, and a generous hoſpitality towards his friends, being of thoſe who rather deſire to give than receive; and yet, if out of a large family, he wiſh to ſend three or four to ſchool, and

think it his duty to provide the moſt guarded education, it may be quite inconſiſtent with his abilities, and the education he wiſhes them to have, to place them in a more expenſive ſituation than what, upon an average, they coſt the inſtitution at Ackworth: to prevent ſuch a friend from the benefit of ſo generous a deſign, is incompatible with the avowed concern of the ſociety for the welfare of its youth.

Our judgment of one another's circumſtances in life is often erroneous, and it hath ſorrowfully appeared, that many have been ſtrangers to their own; and ſome who might be unkindly judged for ſending their children to Ackworth ſchool, becauſe of the appearance of affluence, which they unwiſely ſupported for a time, have proved unable even to bear the expenſe of keeping them here without the aſſiſtance of their friends.

There have been objections in the minds of ſome friends to an open door for *all* children whoſe parents approved the plan of education, from a ſuppoſition that the houſe would be crowded with ſuch as might be otherwiſe as well provided for, and that the poor would be excluded the benefit and preference they ought to receive from ſuch an inſtitution; and alſo, that the annual ſubſcriptions expected from all the monthly meetings in the nation, would be too much appropriated to the uſe of thoſe who might afford to pay for their children elſewhere; from whence, diſcouragements being thrown out to friends in eaſy circumſtances ſending their children, the ſchool has much fewer candidates, and the deſign of it not ſo

fully anſwered. Theſe objections would be removed, if friends were more liberal and unconfined in their views, as to numbers or ſtations in life, and were ſo far from excluding, either the rich or the poor, as to be concerned for, and feel after, the propriety of extending their accommodations, and diffuſing their endeavours for the admiſſion of all who offered; and by opening a door for thoſe of ability to pay ſufficiently for their children, they might alſo provide a means for the relief of ſuch as require the help of others in bearing their burdens, remembering that, "The liberal deviſeth liberal things, and by liberal "things ſhall they ſtand."

Upon the whole, it is evident that all children ought to be conſidered as proper objects of ſuch an inſtitution; for, in general, even the ſituation of the rich, as to their proſperity in the truth, is as much to be compaſſionated as the poor; being often educated with ideas and impreſſions more repugnant to goſpel ſimplicity, and leſs inured to the ſelf-denial of a Chriſtian, than the offspring of ſome who labour under difficulties in temporal things. When parents are wiſe enough to feel diſpoſed to place their children in a ſituation, ſo favourable for the growth of virtue, and ſo oppoſing the ambitious views, and preſumptuous endeavours after ſelf-exaltation, it would be greatly to be lamented, if ſuch were excluded from a ſeminary, which under the peculiar care of the ſociety, is better inſpected, regulated, and furniſhed with religious officers, than private ſchools can often experience. And as, by this inſti-

tution, a religious education and improvement in uſeful knowledge is offered to the acceptance of friends for their children, upon moderate terms, and a place large enough for the preſent prepared, there is no doubt but that by an indiſcriminate mixture of children belonging to our ſociety, divers advantages to their future ſteppings in life may ariſe.

There is in one quarterly meeting, a fund for the aſſiſtance of thoſe, whoſe parents and monthly meetings may be unequal to bear the expenſes of their children's education, &c. This fund has been extenſively beneficial; the intereſt is appropriated to pay one half the eight guineas for each object; and the reſt left to be raiſed either by the children's connexions, or their monthly meetings.

The following account of an inſtitution at York was alſo found amongſt her papers; and as ſhe was one of its ſupporters, and it appears to be connected with the preceding ſubject, it is judged proper to introduce it in this place.

AS the ſchool at Ackworth did not receive children but within certain limitations as to age, &c. ſomething further, by way of appendix, was found neceſſary; viz. a ſchool ſomewhat ſimilar to Ackworth, which could receive girls of any age or deſcription, whoſe parents or guardians inclined to ſubmit them to the rules of the houſe; where a ſteady religious care might be exerciſed, uninfluenced by any pecuniary conſiderations, and inſtructions afforded in uſeful learning and houſewifery.

One friend having felt her mind under a ſolid concern for the eſtabliſhment of ſomething of this kind, imparted it to divers others, as truth opened the

way; and they finding a concurrent engagement, were willing to unite a little property and attention, for the opening and carrying of it forward; in expectation that others would be concerned to ſucceed them, for its future continuance and ſupport.

As an overſight ſuperior to what might be expected from ſuch as ſhould be placed in the ſtation of miſtreſſes, appeared to be proper, one friend, (her huſband uniting therein) offered herſelf to the ſervice; and ſeveral religious young women of improving abilities, were engaged to ſtep in, for a time, as teachers, &c. without expectation of any pay or reward, ſave that peace which is the conſequence of diſintereſted faithful labour.

A ſum was accordingly raiſed, a ſuitable houſe provided to accommodate about thirty girls, and furniſhed in a plain, uſeful mnnner, at the expenſe of the proprietors: except the parlour and a lodging room, which the ſuperintendents were intended more particularly to occuppy, and which are furniſhed at their own expenſe. They alſo pay to the inſtitution an ample ſufficiency for their own living in the family.

Simplicity of manners, and a religious improvement of the minds of youth, were the principal objects in view of the friends who eſtabliſhed this ſchool; and therefore, whatever has a tendency to obſtruct this work, is cautioned againſt, and ſuch apparel as the children bring with them, if deemed inconſiſtent with the plainneſs which truth leads into, is not allowed during their reſidence here; nor

ſuch literary publications as unprofitably elate the mind, and give a diſreliſh for the purity of goſpel truths: but a knowledge of uſeful hiſtory and geography, as additional branches of learning to thoſe of reading, writing, arithmetic, and the Engliſh grammar, are by no means diſapproved. And whilſt a careful attention is paid to the improvement of the children in neceſſary needle-work and knitting, all that is thought merely ornamental, is uniformly diſcouraged.

The girls make their own beds, ſweep their own rooms, and take it in turns, by couples for a week, to wait at the ſuperintendents and girls tables; and ſuch as are ſet apart for that ſervice, are ſubject to be called upon in extraordinary caſes, to aſſiſt in preparing victuals, and other neceſſary employments in the family.

N. B. Each girl pays at entrance fourteen guineas for learning, board and waſhing, for one year.

SOME

OBSERVATIONS

ON

CHRISTIAN DISCIPLINE,

AS IT RESPECTS THE

EDUCATION OF YOUTH.

THE Author of the Chriſtian religion came to redeem and ſave from that ſpirit which oppoſed the coming of his kingdom. He has wonderfully diſplayed the efficacy of that good by which evil is overcome, proving through the whole of his diſpenſations a coincidence of mercy with juſtice. And the operation of this benign principle appears to be in no caſe more neceſſary and profitable, than in the true ſupport and diſcharge of the duties which we owe to thoſe who are placed under our ſuperintendence and care. As there are diſpoſitions manifeſt in children, after the knowledge of good and evil is contracted,

which degrade the mind from that innocency wherein they were firſt created, and which like an evil tree (if ſuffered to grow,) will produce unwholeſome fruit; ſo there is alſo in the power of thoſe who have rightly the care of them, a means which may, by the concurring operations of truth, be rendered effectual to the reduction thereof: and as both the diſorder and the remedy lie deep in the heart, they muſt be ſought for there, without the love of ſuperiority, a carnal judgment of good and evil, or the influence of ſelf-will.

To bring children to a true and profitable ſenſe of their own ſtates, and direct them to the ſpiritual warfare in themſelves, is the main end of all religious labour on their account; and herein a ſingle eye ought to be kept to the witneſs of truth in their minds, for that muſt be viſited and raiſed, before they can ſo ſee, as to repent and convert from evil. When this is the principal object in the view of thoſe who conſider themſelves as delegated ſhepherds, accountable for the preſervation of their flock, they are religiouſly engaged to promote it by ſuch means as are put into their power, under the influence of a Chriſtian ſpirit; which preſerves from a deſire of occaſioning ſuffering, or more of it than is abſolutely neceſſary for the obtaining of that end, gives patience to perſevere in labour without fainting, ſtrength to bear and forbear in their waitings for the ſpringing up of the good ſeed, and opens an eye of faith to look for, and depend only upon, the bleſſing on their endeavours. Hereby the conduct of ſuch is

deeply inſtructive to children; and may ſeal upon their minds the pious concern of their preceptors, and affectionately endear them in a friendſhip laſtingly profitable, when they prove, through the influence of divine love upon their own underſtandings, the juſtice, mercy, and nobility of that Chriſtian diſcipline which has been exerciſed towards them, and whereby they have obtained ſweet communion with, and an opening to, the fountain of good in themſelves.

If in our paſſage through life, we are often brought to acknowledge that of ourſelves, without divine aſſiſtance, we can do nothing, is it not abundantly obvious in the work of beſtowing a religious education on youth? And ſhould any wiſdom preſide over that "which cometh down from above, and is firſt pure, then peaceable, gentle, and eaſy to be entreated, full of mercy, and full of good fruits, without partiality, and without hypocriſy?"

It is lamentable to ſee how people in general, and even ſome who ſeek the ſenſe of truth on other occaſions, ſeem to conſider themſelves, at any time, or in any diſpoſition, qualified to inſtruct and correct children; without perceiving that their own wills require to be firſt ſubdued, before they can acceptably be inſtrumental in ſubduing the will of others. Though acts of indiſcretion, or ſeverities, may have a tendency to humble thoſe who receive them (through whoſe ſincerity all things work together for good, even as perſecution has been bleſſed to thouſands) yet the inſtruments are by no means acquitted thereby;

their conduct not being the produce of that faith, which worketh by love, to the purifying of the heart. It is not to be expected but that there is reserved for such, a proportionate degree of suffering, to that which, in their own wills, they have occasioned to others: though, by their natural understanding only, their perception of divine recompense may not be clear enough to distinguish it, yet a righteous retribution, or receiving that measure themselves which they have meted to others, may await them.

"Provoke not your children to wrath," said the apostle. A conduct may be exercised towards youth, which, being under the influence of the passions, has a natural tendency to raise a similar return. To punish a child because it has offended us, without the discovery of an evil design, is to act under an unchristian spirit, which revenges injuries. This is a disposition which is apt to receive its gratifications from a flattering, cringing spirit, and from such marks of respect as originate in an impure spring of action; and hence, teachers of children may, from a superficial judgment, approve and strengthen the little pharisees under their care; whilst the pure life that is struggling in the hearts of some who resemble the publican, is crushed and disregarded. Many and deep are the sorrows of the childhood of some, which proceed from different causes: and doubtless that incapacity wherein they are placed for obtaining redress from real grievances, and the abuse of power being strengthened in those from whom they receive them, may be numbered amongst these affecting occasions.

Many children, even in our ſociety, have a looſe unguarded education, and grow up as degenerate plants of a ſtrange vine, having very little care exerciſed towards them, except to indulge their unruly appetites, and paſſionate deſires; theſe require the yoke to be laid upon them with caution and true judgment, leſt more ſhould be commanded than they poſſeſs abilities to perform, and ſo their deficiency be unjuſtly laid to their charge: yet the cultivation of their minds ſhould be ſteadily purſued, under that holy aſſiſtance without which we can do nothing acceptably. Paſt experience does not appear to be a ſufficient qualification for this, any more than for other religious ſervices, even where it has been right, and much leſs ſo, when it has not been ſtrictly under the influence of that wiſdom, which is pure and without partiality.

Wiſdom and ſtrength muſt be waited for, day by day, for the right performance of our duties, before Him who weighs our actions in the balance of pure juſtice, and only approves thoſe which are wrought in the ſpirit. To educate children religiouſly, requires a quietude of mind and ſympathy in their guardians, with the ſtate of the good ſeed in them, which will lead rightly to diſcriminate between good and evil; to diſcover the corrupt ſource of many ſeemingly good actions; and to perceive that a real innocency is the root of others, which cuſtom, and a ſuperficial inveſtigation, have rendered reprehenſible. Here we ſee the neceſſity of true wiſdom being renewed, and the inſufficiency of that which is carnal,

and boaſts its own experience and ſtrength. It is the humbled mind to which are unfolded ſuch myſteries of true godlineſs, for its own edification, and that of thoſe under its care, as could not have been received in the ſupport of a falſe conſequence, and the love of ſuperiority.

If children are to be inſtructed in the ground work of true religion, ought they not to diſcover in thoſe placed over them, a lively example thereof? Or ought they to ſee any thing in the conduct of others, which would be condemnable in them, were they in ſimilar circumſtances? Of what importance then is it for guardians of children, to rule their own ſpirits; for when their tempers are irritable, their language impetuous, their voices exerted above what is neceſſary, their threatenings unguarded, or the execution of them raſh, however children may for a time ſuffer under theſe things, they are not inſtructed thereby in the ground work of true religion; nor will the witneſs of truth, as their judgments mature, approve a conduct like this; though through the bias of ſelf-will, it may be adopted in ſimilar caſes, in a ſucceeding generation, by thoſe who, inſtead of having gathered good ſeed, have, from the mixture of their education, preferred the bad; which, meeting with a ſoil ſuitable to its nature, grows and becomes fruitful, to the corrupting of many more.

The love of power is ſo deeply implanted in the natural mind, that unleſs we diſcover it, and its evil tendency, in the true light, we are not likely to conſider

it as an enemy of our own houſe, againſt which we are called to war, with as much righteous zeal as againſt the evil in others; yea with more, becauſe it is declared ſuch are our greateſt foes. Where this corrupt part is cheriſhed, it ſtains our actions, and, having gained the aſcendency over the pure, lowly ſeed, bribes and influences the judgment reſpecting good and evil, and eſtabliſhes the mind in a ſelf-complacence, which, however productive of reproof, has ſeldom an ear open to that inſtruction by which itſelf ſtands condemned. The prodigal diſplay and uſe of power is the very deſtruction of Chriſtian diſcipline. Power is neceſſary; not to be aſſumed in the will of the creature, but to ſtand ſubſervient to the judgment of truth, under which it ought to be exerted; lying in ambuſh as a waiting aſſiſting force, ready to be called in caſes of difficulty; when, if it ſtep forth in true dignity, the appearance, rather than the uſe of it, may generally prove ſufficient, and its wiſe retreat render it ſtill more uſeful and reverenced. True love, clearneſs of judgment, and the meekneſs of wiſdom, are the ſupporters of true dignity; and where theſe prevail in a mind under divine government and control, they give authority firmneſs and benevolence, in thought word and deed; which have a profitable and comfortable effect upon thoſe who are placed under their influence, and open a door for undiſguiſed familiarity, and affectionate intercourſe, wherein children receive inſtruction more ſuitably and cordially, than under the arbitrary ſway of a continually aſſumed power. Should

we lay hold of Chriſtian diſcipline in all its branches, and return with it to its root, either amongſt children or in the church, we ſhall always find it originates in a Chriſtian ſpirit, and that every plauſible appearance which is defective in this ground, is ſo far no better than ſounding braſs, or a tinkling cymbal.

The right education of children, eſpecially in boarding-ſchools, is no doubt a cloſe and arduous work; thoſe, however, who are rightly engaged therein, and endeavour after their own refinement, and an increaſing acquaintance with the Fountain of Purity in themſelves, need not have their eye outward for the eſtabliſhment of power and authority: for he who feeds the ravens and clothes the lillies, knows what they ſtand in need of, and is able, out of his own treaſury, to ſupply all their wants; to be "mouth and wiſdom, tongue and utterance;" and will not fail to help under their greateſt difficulties, if they ſupport a patient dependence upon Him alone, and profitably live under the perſuaſion, that when He ſhuts, no one ſhould attempt to open, and when he opens, none can ſhut.

EXTRACTS

FROM

LETTERS

WRITTEN BY

SARAH GRUBB.

SHEFFIELD 5th month, 1772*— I cannot but wiſh to ſpend a few weeks with thee, either here or at York; but as I am ſenſible it is not good for any of us to have our inclinations gratified at all times, I am deſirous to be eaſy, and reſigned to every thing that may croſs my natural propenſities; that ſo, when affliction and probation may preſent themſelves, which certainly will attend our pilgrimage through this uncertain ſtage of life, I may be the more ſtrengthened to undergo theſe trying ſeaſons with patience and fortitude. But I may conclude with the words which thou haſt repeated before; "to will, is preſent with me, but to do, I know not:" for though this fortitude and reſignation are things much to be deſired, yet to be entirely given up to

* In the 16th year of her age.

the will and diſpoſal of a kind Providence, is no eaſy attainment. Thou mentioned the difference of our ſituations; and it would be ungrateful if I did not conſider, and look upon my privileges, as favours from indulgent heaven, if I make a proper uſe of them. But it is the ſtate of the mind that limits our happineſs; and alas! it is the want of a ſufficient care in the cultivation of my mind, that is a means of obſtructing that peace which it would be ſweet to enjoy.

YORK, 7th month, 1773—I often think our troubles are much augmented, by looking on thoſe who are in a more advantageous ſtation, according to our opinion; when, if we could but content ourſelves with putting their many mortifications, to balance the adverſe conditions of ſome on whom external circumſtances ſeem never to have ſmiled, and whoſe life has been a ſeries of affliction, it would amply compenſate for the labour. Due conſideration would make our ſorrows appear greatly ſhort of what providence might have allotted for us, and would frequently prove them to be the reſult of paſſion, or imaginary ills.

YORK, 4th month, 1774—Thy letter was ſalutary and grateful, arriving when my mind was anxiouſly concerned on many accounts. The care of ſo large a family, thou wilt readily own, muſt engroſs a large ſhare of my attention; it is a taſk to which I often think myſelf unequal, eſpecially amongſt children; but that I am willing to make the beſt of, if I may but be enabled ſo to conduct, as to give no real cauſe

of offence, nor to example in any thing that is contrary to the ſimplicity of truth. Under theſe conſiderations, I ſee my own inſufficiency, and how unable I am to act the part of an elder ſiſter, without a daily ſupport from the Fountain of every good. What ſhould we do, were there nothing to fly to but the inſtruments, the publiſhers of the goſpel! what aid can they lend us! what ſtrength in weakneſs, in compariſon of that inward ſtay, which, if enough looked unto, would be the ſtaff of our lives! And with this gracious privilege, how mournful is it to conſider the preference that is given to the foibles of this tranſitory life, before that true peace which flows from the Divine Monitor, the teacher within!

York, 8th month, 1775—And now permit me to tell thee how welcome a part of thine was; it led me, when I read it, to conclude, that after looking on all the frailties of human nature, and perplexing ourſelves with a view of the various and intricate ſcenes of this life, the neceſſary reſult ſhould be, "to be quiet, and mind our own buſineſs;" or, as thou ſayeſt, to endeavour to feel ourſelves approved by Him who ſees not as man ſees. If we make welcome every obſtacle, that is preſented in the way to peace, we may juſtly conclude that we ſhall never arrive at the peaceful Jeruſalem, the quiet habitation which cometh down from God out of heaven. The conſideration of this enjoyment, ſometimes prompts the mind to ſoar, or to aſcend gradually to the holy mountain, where we may be taught the ways of righteouſneſs, and be inſtructed

in the paths of true peace. But how faſt we deſcend to the place from whence we came! how precipitately do we drop into ſome region of darkneſs! for ſurely there are many degrees; but happy are they who are redeemed from its power. May we not juſtly deem ourſelves, when under any entanglement, any fetter that prevents our deeds from being brought to the true light, the light of the Lamb, as alienated, in part, from the Father of mercies, and eſtranged from His celeſtial ſpring? How neceſſary therefore is it for us to watch at all ſeaſons, in times of peace, as well as in the ſpiritual warfare; for we know not when the hour of temptation cometh, and our fortification may prevent the engagement. How preſerving is that language; "I will get me to my watch tower;" and what a favour it is, our not being ignorant, that the name of the Lord is a tower to the righteous.

YORK, 10th month, 1777.—I expect this will find thee at ———, where I wiſh thy viſit to be attended with more ſolid ſatisfaction than thou looked for; if not, it may be no leſs profitable. My very ſmall experience has taught me, that endeavouring to keep near to the Fountain of life, in company where its ariſings are evidently ſuppreſſed, often tends more to our real growth in the root of true religion, than the eaſy enjoyment of valuable friends company, with whom we are not driven to our refuge.

YORK, 12th month, 1777.—I doubt not but thou haſt thought, with myſelf, the conduct of the generality of young men to be painful; for what num-

bers do we ſee of theſe, who, prompted by the irregularity of youthful fervour, ſuffer their minds to be entangled with every fluttering object of vanity; little conſidering that they are expoſing themſelves to innumerable ſorrows, and inconſiderately and rapidly purſuing an ignis fatuus, which will lead them into a labyrinth of perplexities. Oh! could they, inſtead of this, centre and retire to that reverent fear in themſelves, which would prove a fountain of life, preſerving from the ſnares of death, there is no reaſon to doubt that the inexhauſtible Fountain would not only turn their feet into the path of peace, but ſo far eſtabliſh their goings therein, that every important concern of their lives would be favoured with divine direction; and in that very momentous one of marriage, the language of truth would be ſo intelligible as to direct them to the right object; and then, with what holy confidence might they propoſe theſe connexions, while our ſex, with an humble awful diffidence, wait alſo for counſel from on high, and to feel the ſame aſſurance of divine approbation: thus all would be conſummated to the praiſe of Him whoſe favour they had ſought and implored. Much do I wiſh that my heart may ever be favoured to poſſeſs a degree of this primitive purity, though no matrimonial conſiderations require it: the ſaying of the Apoſtle often occurs to my mind, "that godlineſs is "profitable unto all things."

YORK, 7th month, 1778—We are now again left with the care of a family that requires ſome attention and circumſpection. I never felt more unfit for the

taſk, nor more ready to query, who is equal to it? and to conclude, ſurely not I. A diſcreet conduct, an affectionate behaviour, attempered with juſt ſo much ſteady authority as to excite reſpect united to an unavoidable love, and theſe not to fluctuate with the ſituation of the mind, is an attainment which I fear will never be mine, and which indeed will be unneceſſary in a very few years with reſpect to my ſiſters; but yet it does appear, at leaſt in my eyes, abſolutely requiſite for thoſe on whom the education of children devolves. When people are thus qualified, and diſcharge their duty, they will find a pleaſure with the important charge; "for in it there is a happineſs, as well as care." There is certainly ſomething in the affectionate part of us, which tends rather to defeat, than promote the growth of true religion, except it be ſanctified under the operation of the divine hand; when that is happily experienced, ſome of the natural propenſities become bleſſings, and very laudably heighten the enjoyment of ſpiritual ones.

YORK, 11th month, 1778—Thou haſt, I doubt not, already heard of the unſettled ſtate we have lately been in, occaſioned by a ſorrowful and affecting event, the death of our dear friend ——— ———. She ſeemed but juſt arrived at the ſummit of earthly happineſs, and to have conferred the ſame enjoyment upon her beloved partner; yet alas! how tranſient was the duration of this ſtate; and indeed, how unfit is it for minds who are too apt to rejoice in proſperity without trembling, and whoſe affections are

centred only in ſocial comforts! We cannot but conclude that, by theſe inſtructive leſſons of mortality, the divine intention is to refine and purify, and to ſhew all who behold them the neceſſity, the great neceſſity, of having our minds centred where fluctuating things can never come. This was, beyond a doubt, the happy ſituation that her mind was in ſometime before her departure; for, about a week before her death, ſhe told her huſband, "that her mind was ſteadily fixed upon the joys to come;" and added, "I am ſenſible I ſhall not recover; and I have now been where they were ſinging Hallelujahs to the Higheſt, and it was pleaſant in my ears. I have ſeen the beautiful ſituation of the inhabitants of the new Jeruſalem:" with many ſimilar expreſſions, which I have hardly either leiſure or room to inſert; but the foregoing will give thee an idea of the comfortable ſtate her mind was in, which ſhe appeared to preſerve to the laſt.

The two following pieces of religious poetry appear to have been compoſed, the firſt in the year 1778, ſoon after her return from a viſit to ſome of her friends, and the latter ſome conſiderable time afterwards; and as they are ſolemn and inſtructive lines, and deſcribe the pious and exerciſed frame of her ſpirit, they claim a place in this collection.

Though ſhe poſſeſſed a conſiderable talent for this ſort of compoſition, yet ſhe cultivated it but little, and very rarely indulged herſelf therein. This may have proceeded from an apprehenſion, that it too often tends to draw out, and habituate the mind to a diſplay of unfelt ſentiments; a too high colouring, if not a falſe repreſentation, of things; and a decoration of language inconſiſtent with the ſimplicity of truth. It is, indeed, a talent which, in its exerciſe, requires very great circumſpection; and, in the reading to which it leads, a religious guard and limitation.

Tho' clothed now with eaſe, tho' the pure ſtream
Of ſocial converſe and congenial love
Now offers me its balm, yet doth my ſoul,
In retroſpect, far other ſcenes ſurvey,
Far other ſources for energic pow'rs.
How can my pen pourtray the deep diſtreſs,
How paint the anguiſh of a heart that bled,
Or how deſcribe the current as it flow'd
From ſorrow's briny deeps? It fails; and loſt
In recollection's maze, the mind that felt,
Can only now explore the ambient main,
Which, with impet'ous haſte, my little bark
O'erflow'd, and ſeem'd to ſink it in th' abyſs.
But ſay, why ſunk it not? by what kind hand
Was it ſuſtain'd? or why was it not driv'n

Againſt that rock, on which ſo many ſplit,
And pour their mournful accents to the waves?
'Twas not thyſelf that did ſupport; 'twas not
Thy ſtrength bore up: thou canſt not thus convert
Th' o'erwhelming ſurge of mourning into joy.
Then who? That great I AM, that Majeſty
Who made the buſh his temple, and whoſe flames
Conſum'd it not; who breaketh by his word,
And with conſolatory bands binds up;
Did he not condeſcend to intervene?
Did he not ſay, "Be ſtill, it is enough,"
Yea, with compaſſionate regard, pour'd in
The wine and oil? Forget it not, my ſoul!
Nor ſeek a greater joy: yet patient be
In ſuffering; in ſeaſons of diſtreſs,
When nature pours her bitters in thy heart,
When heav'n ſeems braſs, and earth with iron bars
Doth hold its cheering goodlineſs from thee;
Then with a calm reſigned mind give up,
Freely ſurrender all thou calleſt thine;
No longer reſt on Jordan's banks, but with
Stability ſtep in, and learn to know
That ſtones there are which for memorials ſerve;
Then bring them up from thence, as proofs where thou
Haſt been, and therewith raiſe thine Ebenezer.

But ah! how thoughtleſs in this proſp'rous ſtate,
Which now I view, but not with equal eye;
Yet humbled in the duſt, implore thy aid,
Thy care, thou benefactor kind! or how
Can I, amidſt each ſmiling ſcene, ſelect

And cull the chiefeſt and the beſt of all
That's offered! How render thee thy due
For benefits, "thy mercy and thy truth!"
Through ev'ry diſpenſation of thy love,
Through ev'ry miniſtration of thy judgments!
Grant, ah! grant, a ſelf-abaſed ſpirit;
That ſo, thy great ſupreme commands, thy will
May be obey'd, and mine as clay be form'd.

And ye, my friends! who lately were and are
The ſweet endear'd companions of my life,
Ah! may we long each others bleſſings ſhare;
Soften each ſorrow, intermix each joy,
With unity of ſpirit ſoar above
Theſe tranſitory things, and as we riſe,
Together drink the well refined wine;
And in that pure and purifying ſtream,
Which from the throne of the Moſt High proceeds,
Witneſs our minds repeatedly baptiz'd.

My ſoul aſcends, in humble flight,
Above theſe tranſient woes,
And fill'd with ſongs as in the night,
She to the mountain goes.

With harp and pipe, to celebrate
The praiſe of Zion's King,
And, with a weaned mind proſtrate,
An humble off'ring bring.

Prepare the off'ring, ſacred flame,
And conſecrate my ground,
That, by the virtue of thy name,
Acceptance may be found.

Thy gracious majeſty that deigns
The contrite ſoul to hear,
Thy wiſdom that for ever reigns,
Bid humbled minds draw near.

Shall I refuſe then to preſent
The off'ring of my will,
Shall I ungratefully conſent
Th' immortal birth to kill?

Forbid it, Lord! and aid my ſoul
The conflicts to endure,
Which, thro' thy merciful control,
Make all things new and pure.

O grant thy all-ſuſtaining arm,
My drooping mind to bear,
And, with thy conſolations warm,
Preſerve me from deſpair!

Thou know'ſt the tribulated path,
Which leads from death to life,
Thou know'ſt the baneful dragon's wrath,
His enmity and ſtrife.

Thy light and truth, moſt gracious God,
Withhold not from my ſoul;
Nor yet thy wiſe chaſtiſing rod,
Nor David's waſhing pool.

In faith and patience, centre deep
The myſt'ries thou reveals;
And, with an everlaſting ſleep,
And thy immortal ſeals,

Envelope each unworthy view;
That ſanctified aright,
Thy glorious cauſe I may purſue,
And witneſs to the light.

Thus, thro' the few ſucceeding ſteps,
Appointed me to run,
Thy honour may be all in all,
Thy praiſe alone be ſung.

YORK, 1ſt month, 1779—The re-eſtabliſhment of our own, or our friend's health, from the verge of that eternity to which we are haſtening, ought to excite deep gratitude of mind, and lead to a ſtill greater degree of obedience and preparation for the final call. The ſeaſons which I paſſed, and the meditations with which my mind was ſupported, when

watching over my departing friends, are, I think I may ſay, continually before me. How long and how grovelling appeared every mundane thing! How inſignificant the moſt deſirable connexions in life, when compared with that certain portion of happineſs, that unbounded ſphere of felicity, which is reſerved for the pure in heart! Even the ſtrong ties of friendſhip and love were ſubſervient to theſe feelings; inſomuch that I have queried, when reflecting how theſe fetters to our diſſolution were removed, whilſt thoſe important proſpects were before me, "what ailed thee, oh thou ſea, that thou fleddeſt; thou Jordan, that thou waſt driven back; ye mountains, that ye ſkipped like rams, and ye little hills, like lambs!" But alas! this laſted not long; for when the ſolemn, awful meſſenger had proclaimed liberty to a captive ſpirit, and tranſlated it to where mine could not aſcend, then aroſe every natural emotion, and inſtructed me, that in a continual warfare conſiſted my peace. But what can I now ſay? For on theſe things, as on the manna that was gathered yeſterday, am I too apt to live, without enough ſeeking the freſh deſcendings of celeſtial food, and patiently ſubmitting to that creative power, which would form us into the ſtate of a little child.

The aptitude of my diſpoſition to raiſe above the humbling principle of truth, and form to myſelf a likeneſs which may be compared to a marble ſtatue, or an image of ſubſtantial good, often leads my mind into deep lamentation and mourning; with a painful fear, that I ſhall never be entitled to the handing forth of the royal ſceptre, the mark of divine appro-

bation; but to that ſentence of *depart*, and being ſet as on the left hand: yet when we ſurvey theſe fleeting moments, or rather look over them to the endleſs ages that enſue, we cannot but conclude, that nothing ſhort of a ſtate of infatuation would lead us to exchange, or even riſque our everlaſting well-being, for the very beſt things of this world.

York, 4th month, 1779.—Alas! how is a large degree of truth, inward excellence, and whatever conſtitutes true lovelineſs, removed! how is the beauty fallen! Affecting inſtance to us her friends; but to that immortal ſpirit in her which has long, in proſpect of a future glorious admiſſion into the celeſtial regions of light, been willing to deſcend into the deeps, and there behold the marvellous works of Him whom ſhe ſerved, it is a happy lot. Though ſhe ſuffered much, though ſorrow came in the night, in the cloſe of a world wherein ſhe had many troubles, yet joy has, I doubt not, ſprung in the morning, in the opening of an endleſs day. How juſtly may we rejoice on her account, who was counted worthy of ſo early an entrance to where the aged whoſe work is done, can but hope to be: a circumſtance which the impatient mind, I believe, often wiſhes for. A lamentation for thoſe who knew her worth, and who hoped for a future uniting with her in the covenant of life, and of that wiſdom which is from above, may, with unfeigned propriety, be adopted. For my own part, all that was within me, (when I found what thy intelligence was) ſeemed ſtruck with amazement, and was loſt for a time in reflection on her great and

awful change; but when I recollected myſelf, that ſhe was for ever removed; and that, through the intricacies of life, I was left to move without her friendly aſſiſtances, and fellow-feeling mind, a deep ſenſe of mourning enſued: for from ſo ſhort, and even from a long intercourſe, I think I never reaped ſo much ſolid benefit with any. And alas! ſhort ſighted as I was, I imagined it an earneſt of ſome future fellowſhip in this life; and that, through the various trials that attended it, a providential help might be diſpenſed to us through each other. But now, I find it was the fulneſs allotted us, and that, like Jonah's gourd, it ſprung to me in a night, and withered before the brightneſs of the day; withered in a time wherein my weakneſs leads me too much to lean on ſuch helps. But this ſhock relaxes the deſire, and points to the ſtrong tower, the refuge of the righteous, where alone is true ſafety: and oh! may we flee thither, for the habitation is quiet and ſure.

I very much ſympathize with you in the preſent trial, the loſs of ſo near and valuable a friend. Your attachment I believe was ſtrong, and the ſeparation hard; but how much more profitable, if inſtead of an unavailing ſorrow, we conſider the church's loſs, that one who filled an uſeful ſphere is removed, and conſequently, that that ſhare is left to devolve upon the ſhoulders of ſome; I ſay, if we conſider and look ſufficiently at this, being willing to ſtep, if required, into her path, (which I know was ſecretly exerciſed, not only for herſelf, but for the proſperity of the great and noble cauſe), and thereby redeem

the loſs, how acceptable muſt that tribute be, in the ſight of Him who ſees not as man ſees; and, if it ſpring from a heart devoted to the work rather than the reward, how truly profitable to ourſelves! The end of the righteous is deſirable, in whatever ſtage of life it arrives; but for my own part, if I could hope mine would be ſuch, I own I cannot help feeling a wiſh, that its approach might be in the early or middle part: in what the deſire originates, I cannot pretend to ſay, but it is, perhaps, in ſome unjuſtifiable part of ſelf-love.

YORK, 6th month, 1779—How acceptable was thy account of the latter, and laſt end of our beloved friend! My mind often recurs to it for hope, and for ſtrength to perſevere and to obtain; but there appears ſo much to conſtitute our claim to the peaceful abode, into which the righteous only can enter, that my mind enjoys but a ſmall portion of faith to believe it will ever reach its confines. Yet I am ſometimes led to conſider, whether our reſearches after happineſs, are not too much actuated by principles of ſelf-love; and whether it is conſiſtent with the benevolence which the goſpel inculcates, that in all our concerns, and the exerciſe of our greateſt virtues, we ſhould be continually inquiring after the reward: does it not, my friend, (for I really do not know) indicate a littleneſs of mind, and a want of confidence in Him who is, "juſt and equal in all his ways?" For in our works there is no merit to the creature: if we truſt not, where is our faith? if we perſevere not, where is our patience? and if in this life, we partake of the

fulneſs of that joy which is ſown for the upright, where is the glorious reſerve for futurity? Should we not then, if our minds were clothed with the nobility of the ſpirit in which we believe, reſign all things, and being humble, ſuffer all things; and do all things in pure love, excluſive of any ſelfiſh view?

In your county, as well as ours, there are a few who have not bowed the knee, nor ſacrificed to the workmanſhip of men's hands; yet the general depravity does ſo often obſtruct the current of life, and thereby ſtagger the feeble mind, that I believe you often experience, a ſeeking water and finding none; but fear not, for He in whom is the fulneſs of ſtrength, is your refuge.

THORN, 8th month, 1779—Though I am firm in the belief, that if we experience the work of true regeneration, all our attachments muſt be tried in a furnace, which the natural underſtanding cannot of itſelf comprehend, and that the precious muſt be ſeparated from the vile, by the myſterious operations of the divine hand; yet I do alſo hope, that ours will be permitted to ſtand, and that, if we live to ſurvive the ſtrength of that youthful ardor with which our preſent union is heightened, there will be enjoyed a fellowſhip, better and more pure than any we have yet experienced, and againſt which, all the fiery darts of the enemy will never be able to prevail. This, and ſimilar to this, is, next to the immediate influence of the divine preſence, what I ſtrongly covet to partake of, in this viciſſitude and vale of tears; wherein a cup is ſometimes handed, which is ſo repugnant to

our nature, that we cannot help entreating, Let it, I pray thee, paſs from me. But oh! that we may be found worthy to enjoy the celeſtial bleſſings diſpenſed to the faithful, by obedience to that power, which in all its workings tends to crucify ſelf, and prepare the mind to adopt that refined language of, "not my will, but thine be done." The more a mind poſſeſſes of that wiſdom and nature, which act in oppoſition to the true ſimplicity of a little child, the greater muſt be the exerciſe; and if it has long refuſed the clear manifeſtations of duty, it is no wonder if a ſeaſon of painful uncertainty enſues.

SHEFFIELD, 9th month, 1779.—Art thou in health? Art thou ſtrong in Him who goeth before thee, and who hath promiſed that His glory ſhall be the reward of the number that deal prudently, and go not by ſlight? Iſaiah lii. 12, 13. How ſafe do the ſteps of ſuch appear, who have this glory for a light to their feet, and the divinely illuminated lamp to attend their path! It is no wonder that a way ſhould often open, where the human underſtanding (which is dark and comprehends not the things of the ſpirit) can ſee no way; and that every neceſſary refreſhment ſhould be interſperſed therein. I ſometimes think it is a favour, that an eye is opened into this path, and that though the advancement in it is ſmall, if there be any, yet thus ſeeing, and preſſing forward, we may obtain. I hope thou art treading this ſure ground, and that thy memorials, which are brought from the bottom of the purifying waters of Jordan, are not hid; or if they be, that it is only for their refinement. But

perhaps they are like the ſling ſtones which David had ready in his bag, till the appointed time of meeting the defier of Iſrael was come, and are to be alike powerful in prevailing againſt the enemies of the poor, and the afflicted people, which may be ſpared in the day of general calamity. But be this as it may, obedience is ſtill to be attended to, and the prophet's advice remembered, of not ſeeking to ourſelves great things, but to be content with every diſpenſation, whether of want or of plenty. When this ſituation is in any degree attained, how thankful do we feel for even a ſmall appearance of good; for if the divine preſence is no more beheld, than by the putting forth of His hand through the hole of the door, it ſtill ſuſtains and refreſhes, and ſerves as food for many days.

YORK, 10th month, 1779—Poor ———, I feel for her frequently, and have often thought of writing to her; but it has as often occurred, that except the great Shepherd of Iſrael aſſiſt her, whence ſhall another do it? As his voice, his crook, and his protection, are undoubtedly offered, it is ſurely weak to ſuppoſe that the language of the creature can equal the voice of this Charmer; if indeed it do not derogate, (as I am inclined to think it does) from the omnipotence and wiſdom of our holy head: and I ſometimes think, that nothing proves more the deep rooted depravity of the human mind, even when meaſurably illumined with the brightneſs and glory of the eternal excellency, than looking at the members for help, and craving it from that often poor,

benumbed quarter, when, at the ſame time, it might be ſaid, "You have an unction from the Holy One, and you know theſe things."

YORK, 1ſt month, 1780—There appears to me, no joy like the joy of the righteous, nor any unity like theirs; and next to the immediate influences of the divine Spirit, it is to me deſirable. But obedience being the terms of this great and valuable poſſeſſion, what numbers, for want of this, are deprived of it! Yet he who is infinite in condeſcenſion, and whoſe love is unutterable, deigns to reward for every little ſervice, and grants, at times, a ſacred view of the myſtery of his own church, and his marvellous work therein. My friend is, I doubt not, well inſtructed in theſe things; and though I alſo believe it is a time of ſuffering like Jacob's, when the ſun conſumed by day, and the froſt by night, yet He who knows our neceſſary refinements, is able to limit the waters, that they do not overflow us, and, in his own time, will ſay to the operation of the furnace, "it is enough." Till then, I truſt deep will "utter unto deep," and with an increaſe of ſuffering, we ſhall experience an increaſe of holy fellowſhip.

YORK, 3d month, 1780—My dear friend's letter was too acceptable to lie long unacknowledged; becauſe it revived in the breaſt of her friend all the cordiality of an union and fellow-feeling, which I truſt do not originate in the part appointed for deſtruction; but are rather the offspring of minds engaged, (though feebly) to travail on as in great weakneſs and fear, and ſometimes having no language

to expreſs, either to the Fountain of good, or to one another, but "ſighs unutterable." How infinite is the condeſcenſion of that precious influence, which helpeth theſe our infirmities, and is touched with a feeling of them; aiding the mind, with a degree of holy confidence, after all its apparent excluſions from the participation of divine good, once more to look towards his holy habitation. And as it is through ſufferings that our natures are refined and ſanctified, they muſt not be of our own chooſing, becauſe the ſuffering might then, in a great meaſure, ceaſe, and that neceſſary heat which attends the furnace of affliction, and which purifies the mineral, get quenched; for ſo depraved are our ideas of things, that I have thought, and in ſome meaſure felt, that even in our baptiſms of ſpirit, we would wiſh to have a choice; ſo active is ſelf, that it cannot be ſatisfied without a ſphere to move in. Think not, my beloved friend, that I conſider this as a peculiar propenſity of thine; for it rather occurred as a degree of painful experience. I have often viewed your ſituation, (and particularly ſince the receipt of thine this morning) as almoſt too trying for fleſh and blood; but He who placeth the members of his church, and appoints them their lots, does not leave their ſupports to flow through theſe corrupt ſources, but marketh their ſteps, and, perhaps quite hiddenly, confirms the feeble knees, and leadeth them in a way they know not. My mind is frequently too much depreſſed, and ſometimes toſſed with tempeſts, to admit a conſolatory ſentiment, much leſs to offer my friend the language of en-

couragement; nevertheleſs I cannot help expreſſing my firm belief, that all your troubles will work together for good, and that the deeper they are, the greater will be the preparation for a glorious reward, in the houſe of the one Father, with whom a book of remembrance is written.

COCKERMOUTH, 4th month, 1780.—I want to hear how you feel yourſelves at your new habitation, and whether it proves a Goſhen to ——, whoſe mind has often felt to me to be ſecretly clad with ſackcloth, even when perhaps obeying the command, to waſh and to anoint, rather than appear to men as if faſting: and as this is a ſituation neceſſary for us, its continuance adminiſters no cauſe of diſcontent, if we have but an evidence that we have not ſtepped out of the holy incloſure; finding the fence of divine appointment to be about us, no matter what we ſuffer. It is not for our rejoicings, and what feels comfortable to ourſelves, that we can expect a reward; but rather for our trials and probations, if we endure them with patience; and even for theſe we have no reaſon to expect a full reward; for if that were the caſe, where would be the reſerve for the fruition of joy in the life to come? Nevertheleſs, we do ſometimes get favoured, in our wilderneſs journey, with a little bread handed in ſecret, and with an opening of the brook by the way; and the remembrance of our partaking of this together, refreſhes and ſtrengthens in ſome gloomy ſeaſons. I have often reaſon to number your friendly regard to me amongſt the bleſſings of my life, and I ſometimes

think, in the feeling of a nearneſs I cannot deſcribe, that my affection to you is not leſs than filial. May I be preſerved worthy this fellowſhip, and, by an increaſe of purity, find an increaſe of that union of ſpirit which lives beyond the grave! I think nothing has more conduced to my confidence in, and fellow-feeling with you, than the belief that your reproof and plain dealing would be as readily adminiſtered to me, as your encouragement; and I beſeech you, never loſe ſight of this openneſs, for I am ſurely one of the weakeſt and moſt frail of the whole flock and family, if I am worthy to be included in the number: and yet, if I know my own heart, it is not myſelf, but the cauſe which I have in view; and I wiſh for ſtill more of that diſpoſition which can enable us to ſay, "let the righteous ſmite me, and it ſhall be a kindneſs; let him reprove me, and it ſhall be an excellent oil."

COCKERMOUTH, 5th month, 1780—How truly valuable is this precious unity which, like the oil that was poured upon the head of Aaron, remains to anoint the very ſkirts of the garments of thoſe who have obtained the mark of diſcipleſhip, to love one another! In the renewal of it, I feel greater conſolation than is uſually beſtowed upon me from cauſes of this kind, becauſe there are few indeed with whom I find myſelf nearly united, or whoſe regard affords me relief in the time of want, although I know them to be far ſuperior to myſelf; inſomuch that I conclude the command is certainly to me, "ſalute no one by the way." But glad I am that there is an

exception to this, and that I hope I can in the right line ſalute my friend by the way, and viſit him in the wilderneſs, where all who are united to the true church muſt chiefly dwell, and wait for its redemption: and if this be not found in our time, we have yet reaſon to hope, that having partaken in ſome meaſure of its ſufferings, whether principally for ourſelves as members, or for the whole body, this offering will be acceptable to the Searcher of hearts; and then, if in His wiſdom ſome of our days ſhould prove to be few and full of ſorrow, may we not look towards the morning of a better day, and an inheritance in that country whoſe inhabitants never ſay, they are ſick? Were it not, now and then, for a little of this hope which lives within the vail, I know not how things would be got through; ſo ſelfiſh am I that I fear the reward is too much an object, and not that perfect love which caſteth out fear, and is ready to obey and ſuffer all things for the work's ſake.

York, 9th month, 1780—I have felt a more than uſual impulſe to ſalute thee, my much beloved friend, and, according to my little ability, to ſtrengthen thee in repeating the efforts which I truſt thou art, at times, concerned to uſe for thy own everlaſting welfare, by turning a deaf ear to the ſubtle inſinuations of the adverſary, who is evidently ſeeking thy deſtruction. I am well convinced that no language I can uſe, except it be bleſſed with the efficacy, as well as appearance, of indiſputable truth, will ever be acceptable to thee, or prove profitable; and it is, I

may truly ſay, at this time particularly, the fervent engagement of my mind, that thou mayſt come to a ſettlement in that power which is unchangeable; and which would, if thy anxieties and deſtructive heat of ſpirit were more damped, inſtruct thee ſtill further in the myſtery of thyſelf, and that of godlineſs which is profitable for thee.

With what manner of love hath the Father loved thee? hath often in effect been the query and exclamation of my mind, when the wonders of thy deliverance from Egyptian bondage have occurred, with an evidence of the Hand that wrought them, and of that mighty power which hath cauſed the buſh to burn before thee, and convinced thee that the ground whereon thou ſtoodſt was holy. As ſure as ever he was with Iſrael, and with Moſes their leader, he is with thee; and thy truſt in him, and ſeeking for a paſſive ſtate of mind in that wilderneſs travel which may be aſſigned, will, I believe, effect thy arrival at the Land of Promiſe. But think not, my beloved friend, when there is a want of water, and of that refreſhment which the unmortified will is eagerly thirſting after, to uſe the means whereby the meekneſs of Moſes was overcome, to ſtrike the rock, and thereby offend that holy providential care, which will never have thee to ſuffer for want of true knowledge, but will be found to provide thee with food in due ſeaſon; and though it may not always be pleaſant, but, at times, may reſemble Mara's waters for bitterneſs, yet the ſpiritual Canaan being in view, and not expected on this ſide Jordan, the river of true judg-

ment, it will animate to ſtill greater degrees of virtue, ſuch as patience, fortitude, and ſtrength, in this holy travail.

Under a renewed belief that thou art in the place allotted by divine wiſdom, I feel an earneſt ſolicitude, that thou mayſt be ſtrengthened to diſcharge thy duty in every good word and work; and that He who hath plucked thy feet out of much mire and clay, may not only ſet thee upon the immoveable Rock, and eſtabliſh thy goings, but, in His own time, put ſuch a ſong of deliverance into thy mouth, as will laſt to all eternity. It is, my dear friend, with a love which I truſt is more than natural, that I re-ſalute thee, and bid thee be of good cheer, and labour to detect every deluſion, for truly there is light enough for it.

YORK, 10th month, 1780—Animated with the effuſions of much love and near fellowſhip, I have many times ſecretly ſaluted you ſince my abrupt departure from ——; where I was thankful to feel, after a long faſt from ſenſible enjoyments, either religious or ſocial, that there is yet an union to be attained with the ſpirit of pure love, and that we can in a ſtate of mutability, in proportion to our faithfulneſs, partake together of its binding influence. A revival of this ſenſe, I was and am, I hope, grateful for, and glad to find a ſimilar ſentiment in my companion. I neither received nor expected any great peace and reward for the offering of paying you a viſit, which was not completely of the free-will ſort; but thus much I may ſay, that a degree of comfortable ſerenity attended my returning mind.——To throw

myſelf in the way of meetings, in which my attendance has not appeared to be in the movings of light, is not, in my idea, without danger: for if we depend, though in ever ſo ſmall a matter, upon a putting forth which has not a little clearneſs for its evidence, we may likewiſe conclude it to be equally ſafe, to offer our ſervice from as doubtful an impulſe; and thus, I am apprehenſive, a clouded ſtate may enſue. And having been accuſtomed to adopt things, through perhaps a willingneſs to do good, which have not borne the royal impreſſion, our diſtinguiſhing feelings may gradually become ſo weakened, that the pure unmixed word may get ſullied, and the powerful demonſtration thereof decreaſe. This is a ſentiment which I offer by way of apology for myſelf; and yet I would not have my friends to conclude, that I believe great openings are to be looked for in every little ſervice. If the the token of rain be ever ſo ſmall, yet if it be ſo ſure as to bear the compariſon of the cloud of the ſize of a man's hand, I am of opinion, (though not always willing to accept it) that it is as much to be depended upon, as if the clouds were opened, and we felt the ſhowers from thence. It is certainty, though ever ſo little in appearance, that I wiſh to follow.

MANCHESTER, 1ſt month, 1781—The trials which I believe are in infinite wiſdom allotted to the rightly concerned, are many, of which, I truſt, we have been favoured to ſhare; yet we have no need to make our way harder, by adding ſo continually our own judgments, and diſcouragements, upon them;

making compariſons which we have no right to do, and weighing things which can only be tried in the balance of the ſanctuary: for we know ſo little of things above us, that we are very incompetent judges who ſtand moſt in divine approbation. I cannot but much wiſh that ——— would grow wiſer reſpecting theſe things, and endeavour to ſhut out diſcouragements which do not come in the line of wiſdom; and then, I am ſatisfied, ſhe would find her way to be as eaſy as ſhe thinks mine is, and would be convinced that her labours have been more acceptable to him who put her forth, than ſhe will often allow.

MANCHESTER, 1ſt month, 1781—Does not Solomon ſay, that a few words fitly ſpoken are like apples of gold in pictures of ſilver? I think he does; but whether or not, it is ſo in the ſcripture of my heart, and your lines prove the juſtneſs of it. Feeling has no fellow, and if the addreſs be but felt by the receiver in the covenant of true love, it is ſomething like ſuch a miniſtry as I covet, where words are loſt in power. Deceitful as I know my own heart to be, I will not allow that my remembrance of you ariſes wholly from "an imbibed favourable impreſſion in times paſt," and that a perſonal abſence revives it. I ſhould conclude that to be a formal attachment which hath nothing but age for its origin, and is not ſupported with repeated renewals of life. Is this the inward tie that no change can break? The love that many waters cannot quench, or the floods of affliction deſtroy? Surely it is not of that nature which can endure the fire, and be refined by it; it is more like

the baſe metal which would riſe as the ſcum, and be loſt, than the ſolid gold that appears afterwards, and is able to endure even the ſeventh purification.

YORK, 3d month, 1781—I think I have entered into my domeſtick ſtation, with a degree of awfulneſs and fear, and not without an humble ſenſe of the unmerited favours I received from divine condeſcenſion, and from my friends during the ceſſation of it. And notwithſtanding many deep trials attend our leaving home, when under an apprehenſion of duty, and many painful jealouſies neceſſarily ariſe, leſt the moſt important of cauſes ſhould ſuffer, yet when we are in a ſettled ſatisfaction, or under the cares of a family, by not being ſo frequently put upon a ſenſe of our danger, and of our own unfitneſs to do good of ourſelves, our minds are apt to loſe their centre, by getting off the watch, and ſo become diſſipated and carried away with trifling things; at leaſt with things ſhort of that certain treaſure which is ſecured out of the reach of either moth or ruſt; and then they become to us (however plauſible to that wiſdom which cannot comprehend the myſtery of godlineſs) unſubſtantial trifles. Thus we ſee the neceſſity of having a foundation of our own; and we need not that another ſhould build upon us, but by that ſame power which directed the firſt ſtone, ſimilar to what was and is laid in Zion, tried, elect, and precious, whereby we may be built up in the moſt holy faith. I often find it my duty, ſtrictly to ſcrutinize into the moving cauſe of my ſteppings in various reſpects; and notwithſtanding the greateſt abaſedneſs is my

due, on viewing my own innumerable frailties, and inability often to turn my mind availingly to the invincible fortreſs, even in times of deep probation; yet if there was not a ſecret teſtimony in my heart, that it is much my lot to know an abſtraction from human dependencies, my feelings would be inſupportable, becauſe I could not look for that peace which is preſerved from human mixtures and interruptions.

York, 4th month, 1781—Weary indeed I have felt myſelf of this changeable world for a few days paſt: perhaps it proceeds from too great an indulgence to that eye, which is viewing the diſcouragements of the preſent day, and which has cauſe to run down with water, for the ſlain of the daughter of Zion. How are the Aarons removed, and removing, and ſuch as might ſeem likely to receive the garments, have the work cut ſhort in righteouſneſs! How the ſtandard-bearers faint, and how doth the enemy prevail in his transformations, in deceiving and drawing down even of the prieſthood! In contemplating theſe things, I think I may ſay, that I never felt my mind ſimilarly clad with a ſtate of ſecret mourning and ſackcloth, as ſince you left us; inſomuch that I am ready to inquire, who ſhall ſtand; Or from whence can the watchers come, that will faithfully diſcharge their truſt upon our walls, in a future day. I am daily convinced of the great need there is for me frequently to be taken throughout in pieces, that no comelineſs may remain to ſelf, nor manna be preſerved from one day to another; that my own ſtate, and the wilderneſs ſtate of the church, may be (though not fully yet) clearly ſeen.

LEIGHTON BUZZARD, 6th month, 1781—I have, after contending my ground by inches, ventured to ſet off towards a place which I have often looked at with a kind of dread and diſmay; from an apprehenſion that it ſtrongly reſembles that great city Babylon, in which it is hard to be preſerved from taſting of the cup, either in a greater or leſs degree; and where, if there even be preſervation from this, deep ſuffering muſt be the conſequence; a ſtate not likely for fleſh and blood readily to enter into. I can truly ſay it is in great fear and abaſement of mind, that I advance towards it; earneſtly deſiring to be kept to that power which diſcovereth the hidden things of darkneſs, and ſhews us the different ſources of ſelf-love.

YORK, 11th month, 1781—We are ſometimes at a loſs to account for our own actions, becauſe they proceed from cauſes unſearchable to us, and which we are led inſenſibly to comply with for our own good, that *that* part in us which is appointed for death, and which, by means of the flaming ſword, is totally ſeparated from the tree of life, may receive no food nor vigour to ſupport it. Since I ſaw thee, many and complicated have been the concerns and feelings of my mind; new cauſes and new anxieties have occurred, from which I have ſeen great need to procure a ſecret dwelling in a quiet habitation, and to crave daily aſſiſtance to abide therein, that my own root might not be more impoveriſhed; but that by an inward attention to the voice of the true ſhepherd, a more intimate acquaintance with him might be cultivated, and a greater ſubjection of ſpirit expe-

rienced; whereby I ſhould be more clothed with that true humility and pure ſimplicity which are eſſential to the cauſe of righteouſneſs, and neceſſary for the preſervation of our minds in a ſtate of acceptance with Him, who ſees not as man ſees, but who knows what His wiſdom has prohibited to us, and marks our obedience.

How affecting was the removal of our beloved ——! Silent aſtoniſhment, and ſecret mourning, for an individual and general loſs, was all the language I could uſe. My heart was indeed affected, and is not leſs ſo in the freſh feeling of a diſſolved affectionate tie, and of the uncertainty of all our comforts and attachments, notwithſtanding they may in proſpect appear durable. But as we do believe there is an union which exiſts beyond the grave, a fellowſhip unconfined to theſe mortal bodies, how ſtrong an incentive is it to purchaſe this permanent inheritance, though at the expenſe of our natural fervour, and that friendſhip which is conceived in the falſe refinements of the human imagination; and which being tinctured with the gilded impurities and dregs of nature, becomes of that kind which is at enmity with God, becauſe not ſubject to the power of His croſs. To be ſtripped of ourſelves, to be ſimple, to be fools in our own eyes, and in the eyes of others, are experiences not pointed to by our own diſpoſitions, but are indiſputably the way to that kingdom which fleſh and blood cannot inherit. By yielding to this way, how humbly may we commemorate that power which gives accord-

ſing to our advancement, the victory over a hoſt of oppoſition, and dims that eye in us in which our enemies are magnified; giving a holy confidence that binds up the mind, humbly exalts it above theſe momentary things, and, by meaſurably uniting us to itſelf, enables to diſcern the origin of our feelings, and what proceeds from them, by tracing them to their ſpring, and proving them in the light. Our experience is ſmall, but, I truſt we mutually long for that which is good; may we each be, more and more, drawn from every mixture of ſelf, and become as a weaned child!

YORK, 12th month, 1781—If I had known your plan of proceedings, it is likely I ſhould have met thee with a few lines ſomewhere; but a morſel of friendly converſe, or a token of true regard, may, perhaps, be as acceptable now thou art returned to a more homely fare, and feeling a little more deſcent to ſome inferior ſervice in the houſe, than was then allotted. Notwithſtanding thoſe that viſit the true ſeed in this declining day, ſeldom find themſelves, either ſecretly or publickly, mounted on the king's horſe, but rather have to experience a baptiſm into its ſufferings, and a fellowſhip therewith; yet even in this ſtate, if our minds are kept low enough, and in a ſituation ready to receive and dwell under the divine allotment, there is a ſtrength attends it, of which the moſt favoured ſervants, we have cauſe to believe, are often ſtripped on their return. No wonder, then, if we, who are infants in this ſervice, ſhould be ſuffered to feel ourſelves, as the dry bones in the

open valley. Under this ſtate of humiliation before Him who knows all things, and who wiſely ſtrips us of our judgment, in order to refine it, how beautiful that reply to the query, "can theſe bones live?" Thou knoweſt, oh Lord! In this humble ſituation, how ready are we to receive the reſurrection of life, or to wait for it the appointed time, till all unprofitable moiſture is exhauſted, and the ſeaſons have paſſed over us!——A moſt affecting circumſtance it is, that a man, and indeed a family, ſtanding in apparent approbation as —— did, ſhould bring ſuch diſhonour to the cauſe, and themſelves be plunged in ſuch deep diſtreſs! It is, however, a proof how we ought, in whatever we do, to fix our eye upon the right object, and to prefer a conſiſtency with the truth, to our appearance in the eyes of men; for certainly if this had been more the engagement of many minds, there would have been preſervation experienced from many of theſe painful and diſhonourable circumſtances.

SHEFFIELD, 1ſt month, 1782—My remembrance of thee was tenderly affectionate, and a ſolicitude accompanied it, that we may live ſo near the pure life of truth, having our minds frequently ſtripped of whatſoever is tinctured with the gilded impurities of nature, as to feel an increaſe of unity therein. When I am led to conſider my own aptneſs to get from under the power of the croſs, a fear is ready to enter, that the garments, the coverings of my mind, which may, in ſome ſmall degree, have been waſhed, will again gather their ſpots, and I become more and

more reconciled to them; ſo that the conſequence may be an ability to diſtinguiſh betwixt the clean and the unclean. In this neceſſary perſpective of myſelf, the means of preſervation have, in infinite condeſcenſion, been diſcovered; and a willingneſs frequently to deſcend to the waſhing pool, has proved the requeſt of my heart; that He in whoſe hand I wiſh to feel myſelf, may not only be the reprover, but the remover of every oppoſer of His work. Diſcouragements ariſe from without, for on every hand there is cauſe of mourning, and the few ſtakes that can be perceived amongſt us are ready to fail with weakneſs; wherefore we ſee the greater need, with all the vigilance we poſſeſs, to repair to that foundation which ſtands ſure; and truly thoſe who are eſtabliſhed thereon have engraven upon them that indiſputable ſeal, and moſt deſirable evidence, of divine acknowledgment. Our pilgrimage here ſeems, and will prove, of ſo ſhort duration, that the ſufferings which attend it for our refinement, are bleſſings demanding our humble acknowledgment. I have often reflected upon your ſituation with a ſympathy which I truſt is meaſurably of the right kind; and have felt the arduouſneſs of your path, the ſtability that is required for it, and patient reſignation of the cauſe to Him whoſe own works alone, or thoſe of his own pure ſpirit, can praiſe Him, and effect true and profitable deliverance to his dependent children. "What can the wrath and envy of man (if we are tried with it) do unto thoſe that are hid in the ſecret places of the Almighty, and gathered under the healing wings

of the Prince of Peace? ſince by his armour of light they ſhall be able to ſtand in the day of trial."

3d month, 1782—I felt a ſatisfaction in hearing from thee, and finding that the exerciſes which had attended, were productive of that peace which never ſucceeds our moving out of the line of pure wiſdom, and is therefore an evidence of the Maſter's approbation! And what more do we wiſh for? For if that is experienced when we have broken the morſel of bread given to our charge, it is enough for us, and the bleſſing muſt be left to that bountiful hand, which owns only its own works. Though poverty was the covering of my mind on my return home, yet I felt no uneaſineſs from an apprehenſion of having left thee too ſoon, but rather a belief that it was right for thee to feel that thou waſt ſtronger than thou apprehended. And I now hope, that as thou haſt afreſh found the divine ability allotted thee, to be ſufficient for the work of the day, that thou wilt be more devoted to move alone in future, and become leſs dependent upon reeds ſhaken with the wind. It is an excellent thing ſimply to mind our own buſineſs, to attend to the path cut out for us individually, and let it be what it may, to be content therewith; becauſe it is only by the members of the body thus keeping their places, that they can be made truly uſeful to one another, and proſperous in the cauſe wherein they are engaged.

YORK, 3d month, 1782—I can feelingly ſympathize with my dear friend in her preſent ſituation of mind; and under ſome difficulties, which may be

increaſed by the want of feeling baptized elders; ſuch as live near the ſpring of life themſelves, and whoſe deep can call unto the deep in thoſe whoſe line of ſervice varies from their own. Where there are ſuch as theſe, they are felt to be ſtakes, in the divine encloſure, about thoſe I call the moſt tried of the flock, the poor meſſengers that blow the trumpet on the holy hill, and have to deſcend from thence into the deeps, and awfully to dwell there, humbled under a ſenſe of themſelves, and *what they are:* and though in this day of weakneſs, each member does not keep in its own function, but numbneſs and inſenſibility have ſeized many, let us truſt that our holy Head will not ſuffer us alſo to become caſtaways, if we attend to his direction.——A ſecret dwelling as in deep waters we know to be ſafe; and, my beloved friend, may we keep there, grow more and more united to the truth itſelf, and ſupport one another in the fellowſhip thereof!

SCARBOROUGH, 9th month, 1782—When an unavailing anxiety has poſſeſſed my mind, about the ſituation of things amongſt us, and the wilderneſs ſtate of the church; I have been led to conclude that it is not conſiſtent with the divine will, that we ſhould be ever impatiently inquiring, "what wilt thou do for thy great name?" but that we ſhould rather centre deep in our own minds, and reſignedly and faithfully co-operate with his work in the earth; feeling our minds ſo reduced as only to pray for that which is the mind of the ſpirit, even if it required the petition, "feed thy people with thy rod!"

In our late viſit, we deeply felt, at times, our weakneſs, and when moſt baptized thereinto, with our eye ſingle to divine help, we had humbly to obſerve, that then His ſtrength was manifeſt in our weakneſs; and that it was only as we deſcended to the ſpiritual brook, and there received with ſimplicity the heavenly armour, that the battle was bleſſed, our heads covered therein, and ability found to diſcover the little ones on whom the purifying hand is turned. I believe I may ſay we returned under the humbling impreſſion of being unprofitable ſervants, begging to be enabled to continue ſuppliants at the gate of wiſdom, and to attend in future to the ſmalleſt of its pointings. I need not tell thee how agreeable it was to meet my huſband at my return home. On our ſeparation, the paſſage feelingly occurred to and refreſhed my mind, "Lord I have left all to follow thee." To be employed in the cauſe of truth, and to have the ſpirit thereof for my companion, appeared, when nature was ſubordinate, far to ſurpaſs every ſelfiſh enjoyment in this life, notwithſtanding I might prove a veſſel of leaſt honour in the family: and on our meeting again, I found there was need of a renewed engraving of theſe impreſſions, in order to preſerve a preference to the truth, and to keep in our remembrance that we have no continuing city here.

YORK, 10th month, 1782—It is an unſpeakable favour, through all, to believe that if we dwell in the pure life and oneneſs of the truth, many waters without, or floods of temptation within, will never

be able to quench our love, though for a time, when they riſe high, they may veil it. The prayer of my ſpirit is, that my dwelling may be in this hidden life, that I may prefer its ſubſtantial operations to either ſpiritual or temporal enjoyments, and that by it my body and mind may be preſerved from running to and fro in the earth, with any blaſt from the wilderneſs. But oh the need of "ſtanding ſtill in the watch," the infirmities of our nature are ſo many and great! Remember me and crave my preſervation, that my life at leaſt may be given me for a prey; and may you and I fare well, and increaſe in that life and love which change not, nor end.

Foston, ———, 1782—I received thy affectionate letter in due courſe: it was truly acceptable; and though thou waſt far from being forgotten by me, it tended to revive that near ſympathy with thy ſecret ſpiritual travail, which particularly accompanied my mind when near thee in perſon, and which I truſt proceeded from the cementing influence of divine love, and goſpel fellowſhip.

We meet with but few in this pilgrimage and ſtate of probation, who are dipped in ſympathy with us, and know what it is to be deſtitute of all comelineſs. There are many who, were we clad in royal apparel, and had the king's ſignet always unveiled upon us, would no doubt acknowledge us in the gate; and, in the victory of the heavenly cauſe, cry, Hoſanna! with us in triumph. But what was the path of the Maſter? Was it not the path for his ſervants, that they might be encouraged, and have a ſtedfaſt

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example therein? He trod it before them, and endured the ſeveral gradations and diſpenſations of the ſpiritual warfare; he faſted in the wilderneſs, till he was an hungred. Let us not then think it ſtrange that the ſervant is not greater than his Maſter. Our ſafety depends upon our watchful attention, that when we are tempted, we yield not; but oh! how near does the impatience of our diſpoſitions border upon that language, "Command theſe ſtones that they be made bread;" forgetting that it is not by bread alone that our hidden life is preſerved, but by every word that proceedeth out of the mouth of God, and by every turning of his divine hand upon us; whereby, in his wiſdom, we grow from ſtature to ſtature, which by taking thought for ourſelves we cannot do.

If we are found worthy to ſtand as pillars in the Lord's houſe, in this day when there are many heavy burdens to bear, we muſt be firſt upon a ſure foundation; our diſpoſitions, like thoſe of the diſciples that diſcovered the love of their Maſter's glory on the mount, muſt be ſubſervient to divine control; and we muſt not only learn to deſcend from the viſion of light, but to keep the charge, and tell it to no man until the life of power ariſe. How hewing and forming are theſe things! and what inſtructive traces do they leave of the Maſter's work, becauſe they reduce ſelf, and convince that no confidence muſt be placed therein! May it be our experience, dear friend, in the few ſucceeding ſteps of our lives, patiently to ſuffer, and fervently to wreſtle for the bleſſing of preſervation!

BALLITORE, 12th month, 1782.—I place little dependance on dreams; they are often a maſs of confuſion; but we are bound to acknowledge that they ſometimes contain clear intelligent information or caution. I believe, however, it is always ſafe to attend to the hint, "let him that hath a dream tell [it as] a dream," but the pure word ſhould be ſpoken more freely, for what is the chaff to the wheat?

Thine was expreſſive of an union with thy friend which is comfortable to her, and from which it is the fervent deſire of my mind we may receive ſtrength and inſtruction, in the future movements of our lives; wherein perhaps, if we are favoured to be of any ſervice at all, it may go hand in hand. But what are all the emblems of this fellowſhip, to the thing itſelf? what are the branches without the Root that bears them? I often wiſh the great objects in my eye may be ſolid and permanent; that viſionary and deluſive gratifications may be proved, by being brought in their infancy to the balance of the ſanctuary; and that nothing may reſiſt the fire in doing its office upon that which is light, and which has not been formed and tried in the hand of the Potter and Purifier of his people. But watchfulneſs is our beſt retreat, and I find that without it, in this land as well as in our own, there is continual danger of being warped aſide, and loſing our attention to the ſecret reproofs and dictates of wiſdom.

CLONMEL, 1ſt month, 1783—What has felt very deſirable to me is, that in theſe outward ſeparations, we may increaſe in that which is good, and that

whatever befals us may tend to ſettle us the more in the ground-work of true religion, that therein we may ſtand, and therein grow; then will the fluctuations of this uncertain ſtate become ſanctified to us, and being inſtructed in the ſchool of Chriſt, our ſpirits and conduct will become more conformable to the purity of the pattern. My fear of myſelf daily increaſes, and I am alſo apt to think that by looking too much at any evil, we may inſenſibly be almoſt drawn into it. It is nevertheleſs good to ſurvey our ſtandings, to prove our own infirmities, and repair to the place of help. The multiplied diſtreſſes, both ſpiritual and temporal, that have been permitted to befal us in this land, or ſince I left my own, have often occaſioned a ſecret cry for the continuance of divine preſervation; and a little ray of hope that the Lord hath not forſaken us, is all the ſuccour that my poor toſſed mind has often felt. There is great need, in time of outward perplexity, impartially to examine the cauſe, to ſearch what there is in us that requires theſe things; by ſo doing we may often ſee couched under them the wiſdom of a divine Hand, and that to remove the cauſe in ourſelves, is to go to the root of the matter.

CLONMEL, 1ſt month, 1783—I feel now, as at many other times, my mind drawn into near affection, and, I truſt I may ſay, that true fellowſhip with thee, which ſprings when I am capable of experiencing any better enjoyment than what is natural; but as that only ariſes from the renewings of life, I am often afraid to ſpeak of it, leſt it ſhould

fall ſhort of its character in the time of trial: however, I may ſay I feel that love which many waters and ſeaſons of deep and ſecret diſtreſs, have not quenched nor diminiſhed. A degree of this mark of diſcipleſhip reviving in my mind, has ſometimes been as a temporary cordial, tending to diſpel the gloom of many diſcouragements, and opening the view to a little pure ſerene ſatisfaction. My dear friend, many are the trials of the enemy of our peace to overſet us; many have been the aſſaults which I have met with ſince I ſaw thee, far exceeding what I ever knew before. If divine help will condeſcend to be near, and preſerve me from ſinking in the pit of diſcouragement, juſt keep my ſpirit alive to confide in his name, and dwell under his power, my heart, I truſt, will bow in humble gratitude before him, and acknowledge his might. Our eye is now much fixed upon Yorkſhire; oh! that we may there experience the evidence of divine acceptance, and that in our movements, or not moving at all, the bleſſing of preſervation may attend us. Outward enjoyments, domeſtick tranquillity, and the affectionate regard of our friends, are all in themſelves deſirable objects; but without this bleſſing, what are they? Inſipid, or fruitleſs delights.

Clonmel, 1ſt month, 1783—As, (in infinite wiſdom no doubt) our minds are at times drawn into ſolitude, ſo as to reſemble the pelican in the wilderneſs, having no acceſs to the habitable parts of the earth, nor ſubject to human obſervation, ſo it appears conſiſtent with godly jealouſy that human

conſolation ſhould be forbidden; and that, having our dependance only on a gracious and merciful Father, who deals with us as children who require his chaſtiſing hand, his rod and his ſtaff, we may procure to ourſelves a ſafe foundation, with a quiet habitation thereon, out of the reach of human interruptions. Surely there are none ſo tried as the poor weak inſtruments, that are uſed for the divine will to be communicated through. Theſe require not only the forming of the Potter's hand, but higher degrees of drying, and greater heat in the furnace to prepare them, than almoſt any other veſſel; nay (if I may be allowed the compariſon) they are like diſhes that have to paſs through the oven for every ſervice, and which, after they are emptied, and the company has enjoyed them, need more waſhing and care than any other utenſil at the table; and great danger there is that, by indiſcretion of ſome ſort or other, they will get cracked or broken. I look with dread, I am bowed down and diſmayed, at the ſight of the precarious ſtanding of ſuch, but eſpecially of my own: the conſideration of human weakneſs, and "how frail I am," is almoſt my meat and drink. How excellent is the privilege of having a monitor at home, an impartial Friend in our boſom, who, if we enough attend to Him, is able to make us as wiſe even as our teachers! The reproofs and wounds of this Friend are better than the kiſſes of an enemy.

CLONMEL, 1ſt month, 1783.—I have now continued about two weeks longer in this place, and

have received very affectionate kindneſs, and great hoſpitality from my friends. Were there not ſomething in our minds that is panting after ſuperior, more extenſive, and ſecret enjoyments, I have thought myſelf placed amongſt the cordials of life: but without the ſeaſoning virtue of truth, and an evidence (though ever ſo ſmall) of divine approbation marking, or reſting upon, our dwelling place, they are taſteleſs and inſipid enjoyments. Perhaps I have deprived myſelf of that which is good, and am now too ready to let others ſhare the ſame; a diſpoſition which I wiſh not to cultivate, it being highly inconſiſtent with the benevolence of the goſpel, which breathes no language inferior to that of, "Glory to God in the higheſt, peace on earth, and good will towards men." But how to diſtinguiſh, at times, the grand cauſe amongſt a multiplicity of cauſes, requires wiſdom, undefiled wiſdom, that the immortal birth may be ſurrendered to the breaſt and care of its true mother, and that nothing hurt it, or diminiſh its ſtrength; but that under all turnings and overturnings, diviſions and ſubdiviſions, it may gradually and ſteadily grow in ſtature, in wiſdom and pure underſtanding, and take to itſelf an everlaſting dominion in us. It is the "deep that calleth unto deep."

I thought I felt, on reading thy laſt, ſomething of the mind of truth in reviving a little my drooping ſpirits; a degree of thankfulneſs covered my mind, and I was encouraged to wait the paſſing away of this gloomy night, in comfortable hope of the dawn-

ing of a better day, wherein the former and the latter rain may deſcend, to add ſap to the root, and to refreſh the branches. What is it in us that flinches ſo much at ſuffering? It muſt be that fleſh and blood which can never inherit the kingdom. I have beſtowed ſome pains to ſilence it with reaſoning, and arguing the nature of things; but alas! I have ſorrowfully found it fed thereby, and perceived that it is only in humbly abiding under the divine operations, that ſubjection is wrought, and the moſt ſo, when the cauſe was not fully diſcovered; for then the lowly petition aſcends, which at this time covers my ſpirit; Grant me a grain of the precious gift of faith, that I may live and walk thereby.

CLONMEL, 1ſt month, 1783—O this root of ſelf, when will it be ſubjected! It perhaps appears more to oppoſe thy ſervice, but I believe it more ſecretly prevails in me, and is not under that control and ſubordination in which thou haſt it in more minute things. But let us not weigh ourſelves by one another; let us rather bring our ſpirits to the balance of the ſanctuary, and if there we want chipping and hewing, not think hard of the inſtruments that are to do it; but paſſively and patiently endure all things, in hope to enjoy that little which is our own in the end, having it pure and ſeparated from the vile. My mind has been drawn into great nearneſs to you many times ſince we parted. I have feelingly remembered the ſeaſons when, though beſet with many ſecret probations, we might ſay, We

took ſweet counſel, and our ſpirits were baptized together, and prepared thereby to go up as to the mountain of the Lord, and to the houſe of the God of Jacob, where He has graciouſly condeſcended to teach us more and more of His ways, and begotten freſh reſolutions in us to walk in His paths. Let us not faint, my beloved friends, but wreſtle with Him for the renewal of this bleſſing; that though it may be our lot often to be ſeparated, our ſpirits may unite together in holy fellowſhip, and that pure love which many waters cannot quench, nor all the changes of this uncertain ſtate of being ever diminiſh.

SHEFFIELD, 6th month, 1783—My mind is much with you, and I truſt it is in that fellowſhip which can unite with the abſent, though in ſuffering, and breathe for the proſperity of the precious truth. I beg to be more and more bound to that, let its appearance amongſt men be ever ſo mean and contemptible; for it is here that we are not afraid of human wiſdom and diſpleaſure. But is there not, ſometimes, too much fear of this ſort, when under that power, and the burthen of that word which, if it met with no obſtruction in the inſtrument, would oftener break the rocks, and be a conſuming fire amongſt the cedars of Lebanon? May this your ſeaſon of ſuffering be bleſſed to you and the church! and oh! may your hands be ſtrong in the faith, and hold out to the end in patience, that with the church coming out of the wilderneſs, you may repoſe on the breaſt of the Beloved of ſouls, and your cauſe centre with him.

LANCASTER, 7th month, 1783—My beſt wiſhes accompany thee, in this ſtepping out into the awful ſervice of viſiting the few ſcattered profeſſors under our name, and perhaps of unfolding, in the freſh openings of life, further manifeſtations of goſpel light to ſuch as are not yet of our fold, particularly in Scotland. I remember that before we entered the borders of that land, and indeed whenever I viewed it in proſpect, it was clearly impreſſed upon my mind, that there was no track for us to go in, nor any footſteps to be depended upon in that journey; but that our attention would be continually required to the freſh pointings and qualifications for ſervice: and on our leaving Scotland, we had greatly to lament a deviation from this pure indwelling of ſpirit, and unfaithfulneſs to ſome manifeſtations of duty. When the mind, after being engaged in ſervice, has got a little liberty, and feels itſelf as a bow unſtrung, it is too apt to rejoice, and evade the next bending for ſervice; whereby half our commiſſion may be neglected, when we are peculiarly called to watch, to try and to feel every ſtep that we take. Here ſimplicity and humility are our companions, and if a pure holy zeal covers us, in a ſtate of true dependance, the wiſdom of the creature has no part; but the life riſing into dominion, and being taken for our guide in every ſtep under the exerciſe of the gift, we have no need to be anxious for doctrinal arguments to prove what we aſſert to the people; becauſe this life anſwering the life in thoſe that hear, can expound and unfold ſuch myſ-

teries as have been hid from ages; and it is only by our ſingle attention to the purity of the gift, and the milk of the word, that we can be preſerved in that ſimplicity which confounds the wiſdom of the wiſe, brings to nought the underſtanding of the prudent, and exalts the ſeed of the kingdom. Thus I apprehend the miniſters of the goſpel are led, not only to teach all nations whither they are ſent, but to baptize them into the power of the goſpel, however few their words may be.

I feel a ſtrong deſire for your faithfulneſs in this journey, and that as you paſs through little villages and towns, it may not be without feeling for ſervice, for in this reſpect we were deficient. Look not too much at your own weakneſs, but conſider the ſtrength of that almighty Arm which works marvellouſly for thoſe that rely upon it, and gives them faith for their victory. I know there is ſomething in us, when we occaſion many people to be called together, that fears for ourſelves, and for the truth: it is well, in theſe times of trial, to conſider our own inability, and in whom help and power dwells; for then a calm ſometimes allays theſe anxieties, and ſpreads upon our minds the beauty and convincing influence of a lively, awful, ſilent worſhip, which ſtands in need of no addition, but which, at times, is accompanied with words in the demonſtration and power of the ſame ſpirit.

7th month, 1783—I think I was ſcarcely ever ſenſible of more death and darkneſs than ſince I came here: if a little life and light ſhould ſpring in our

future ſittings, it may have ſome reviving effects, for really my ſpirits are in a drooping way, and my ſtrength alſo. I expected nothing but ſuffering on coming here, and thus far it is my portion; this ſatisfaction, however, attends me, that it is but for a day or two, and I endeavour to lift up my head above ſinking too much. But oh for the cauſe! the teſtimony of truth ſeems nearly laid waſte, and the pure life crucified. Here are, indeed, many valiant men. What can they do? It is not the ſervants of themſelves, that can make the dry bones live. The little ſtrength I feel, ſeems to be in endeavouring after a ſettled retirement of mind out of meetings, and being willing appear fooliſh as I am.

LANCASTER, 7th month, 1783—There is a beautiful order in the the growth of the ſpiritual, as well as natural man: he is at firſt carried and fondled, and it is then generally right to give him what he cries for; in a little time, he makes ſome efforts to go by himſelf, which, ſooner or later, moſtly prove effectual. Preſuming now on his own ability, he aſſumes the air and carriage of a man, and in this confidence goes forward, till his ſtumblings, his falls, and his wounds, have ſufficiently convinced him that he is but a child, and that his will is no more to be depended upon than his ſtrength. As it was right to indulge the ſimplicity of his firſt deſires, ſo now, theſe becoming mixed with evil inſtigations, either in the appearance of a friend or an enemy, it becomes neceſſary, in order to preſerve this ſimplicity, and the divine impreſſions which may renewedly deſ-

ſcend upon it, induſtriouſly to repel and guard againſt the powerful influence of ſelf-love and ſelf-ſeeking, which is the beginning of our continual warfare. I at times thankfully view ſome of the exerciſes of my mind, as a probationary childhood, frequently occaſioned by indiſcretion, and increaſed by the growth of the corrupt will with a growing knowledge in divine things; ſo that I have been and am frequently ready to conclude, I ſhall one day fall by the hand of this enemy. But oh! may we ſupport the warfare which is mercifully begun! and by depending ſolely on that arm, which cut Rahab and wounded the Dragon, be no ways inſtrumental ourſelves in preventing a maturity in the pure life, and preaching by good works.

I hope, my dear, thou continueſt, and wilt continue to feel thy habitation like the houſe of Obed-edom. It is indeed diſtant from us; but of how little conſequence is that, when there is fellowſhip in the circulating life of truth, wherein we are as epiſtles written in one another's hearts, which are meditated in, at times, to the refreſhment of our ſpirits when drooping and feeble.—It is a bleſſing not to be lightly eſteemed, to be married to thoſe of lively ſpirits, and clean conduct; who are not drawing back, but helping forward, that work to which there is a divine calling: and as ——— is among thoſe who are thus bleſſed, it will, I have no doubt, ſweeten many unpalatable cups, and render moderate ſome blaſts from the wilderneſs of this world, and its corrupt fluctuating ſpirit.

FOSTON, 1ſt month, 1784—Oh the need there is, when we feel a ſecret divine approbation for ſome little faithful ſervices, as the anſwer of well done, carefully to centre this treaſure, and leave it in the hands of our great benefactor! For how unfit are our earthly hearts to be entruſted with riches ſo weighty, and ſo different in their nature! They are indeed found to be as bags with holes, which loſe the precious gift amongſt the rubbiſh of the houſe. Under theſe conſiderations, I am led at times to prefer poverty, and nakedneſs, and want, to an appearance of wealth, and ſpending my ſpiritual ſubſtance in riotous living: to be preſerved chaſte and faithful in this ſtate, is one of my ſtrongeſt deſires, yet attended, in ſome degree, with the certain knowledge of how frail I am.

YORK, 1ſt month, 1784—We have great need, in this day, for clean-handed, ſingle-eyed inſtruments, in the work of reformation; ſuch as demonſtrate, in the particular parts, and general tenour of their conduct, that they truly fear God, and hate covetouſneſs; for, of ſuch only is the pure ſpiritual building compoſed; the church, againſt which, Satan and his agents can never prevail; whereto the nations may gather, behold its purity, and be invited to become living members thereof. But, oh how defiled is our camp! how temporizing are the ſpirits of thoſe who ought to ſtand, as valiant ſoldiers, againſt ſpiritual wickedneſs in high places, and fight manfully under the banner of the Lamb! The world, with its gilded baits, has allured their attention, and attracted their

ſight, from the example of our holy pattern. It is therefore no wonder, if the work they undertake is ſuperficially done; and that which has been their ſnare, paſſes unobſerved for want of purification. From a view of theſe things, I have been led to prefer, and even to requeſt, tribulation, mortification, and what may be called evil things, in this life, to an unſubjected mind, being an unſound member in the church, and ſeeking to be heir of two kingdoms. Whether I am thus preſerved or not, I believe that now, as formerly, the lame, the blind, and the dwarfs, will not be accepted to miniſter of the moſt holy things, and carry forward the cauſe of righteouſneſs in the earth, till their application is uprightly and humbly made to Him, who is the healer of all diſeaſes, and the reſtorer of ancient paths to walk in.

York, 2d month, 1784—Thou haſt often been in my remembrance ſince we parted, and, both when hoping and doubting, I have wiſhed to addreſs thee in this way, believing it warrantable now, as in the captivity of the Jews, for thoſe who are uprightly, though feebly, concerned for the proſperity of truth, to ſpeak often one to another: and the truſting that a book of remembrance is written, caſts, in ſome depreſſing ſeaſons, ſomething of a ray of ſpiritual ſunſhine upon the ſpirits in priſon; which, though not a promiſe of freedom, yet cheers a little, and renders tolerable our unavoidable ſituation of mind.

A multiplicity of concurring circumſtances, paſt and in proſpect, have of late deeply affected me: the ſpirit of Goliah rages from every quarter: its power

I feel, the low ſtate of the church is evident, and my own weakneſs ſtares me in the face. I would be glad to dwell in obſcurity, and have my name blotted out of remembrance. There are many called ſoldiers amongſt us, but oh! how few of ſuch as are loyal to the King of kings, and whoſe work is diligently to eſtabliſh his government; inſomuch that ſuch children as I am are ready to conclude, that if we move at all, our hand muſt be againſt every one, and every one's hand againſt us. For though retirement is what above all things I would chooſe for myſelf, yet if I apprehend myſelf called to ſervice at all, it is the fervent prayer of my ſpirit to be preſerved therein from the fear of any man, and from doing the work deceitfully: nevertheleſs, the ſecret feelings of my mind ſeem to ſay unto the ſeed, that "bonds await you." May we then poſſeſs our ſouls in patience, and not fear in ſeaſons appointed to contend for our faith!

2d month, 1784—Being affected with the general cauſes of diſcouragement, and ſo much afflicted with ſome particulars, I am ready at times to conclude, I cannot hold faſt my faith without wavering in this time of trial. You, my beloved friends, have your ſhare of exerciſe; and whatever others do, be you faithful unto death, ſpiritually and naturally, and then will your ſervices be crowned with that life which cannot be gainſayed. We have much diſloyalty amongſt us to the King of kings, and ſome who are his ſubjects want to take from him an improper ſhare of rule. Seeing theſe things, let us be lowly, and

ſhelter ourſelves under the ſpirit of the Lamb, that the prevalence of this alone may be the weapons of our warfare. Though we experience him to be ſlain as from the foundations of the world, and have to go down in ſuffering with him, and our faith deeply tried, yet let us remember that He lives and reigns for ever, and that, notwithſtanding the combined powers of darkneſs, of the increaſe of His government there ſhall not be an end.

Our paſſage through life is like a journey wherein are difficulties and ſnares; and wherein we find many who ſay they are going to the ſame port, and who think they have found out, from longer experience and ſuperior wiſdom, a better and ſomewhat different road; but when we believe them, and make a little trial of their path, how have we, with painful ſteppings, to return to our tribulated pilgrimage? I feel deeply engaged in my ſpirit, that I may, and that we all may, look to our own ſtandings; not even to the moſt approved inſtruments for inſtruction, when our application ought to be to the Spirit and example of our Holy Head and High Prieſt.

York, 11th month, 1784—I am really very poor, but whether enough ſo I cannot tell. I am however rather more contented than when thou ſaw me laſt, having been a ſhort time with ———, and ſecretly comparing trials a little has done me good: indeed I think it is a wiſe way, when we imagine ourſelves under ſuffering, to look into the pages of another's book, and meditate in their probations. Here we number our own bleſſings, and a language

ſometimes unexpectedly ariſes, "what ſhall I render unto Thee for all thy benefits?"

FOSTON, 1ſt month, 1785—Though outward ſeparation, and other circumſtances inherent to our peculiar ſtations, may ſometimes blunt the continual keenneſs of natural affection; yet the pure cement of true religious union being more durable in its nature, and of a more preſerving quality, it can never be diminiſhed, as our ſpirits become more and more influenced thereby, and we ſo transformed by the renewings of the mind, as not only to prove what is the divine will concerning us, but to yield obedience to all its requirings. Under this holy and ſpiritual canopy is preſervation and peace; and whilſt the carnal mind and the wiſdom thereof is perplexed, and expoſed to almoſt continual fluctuation and diſturbance, they that are gathered here, not from ſpeculation, or the line of another's experience, but from a living and heartfelt ſenſe of the certainty of divine truth, can acknowledge, "we have a ſtrong city," and that "ſalvation is appointed for walls and bulwarks." Oh! that we may more and more know our dwellings to be within this holy incloſure; for the incorruptible inheritance is no where elſe to be found, than in knowing the divine will, and doing it.

DOUGLAS, ISLE OF MAN, 7th month, 1785—There is a love which I truſt is ours, independent of viſible ſigns, and diſtinguiſhed by that freedom which the truth gives, whether it be in ſpeaking or in being ſilent. The ſubſtance of true friendſhip is hidden;

and it is not of a corruptible nature, if we keep it in its right ſoil. Though its branches are often cut down by the good Huſbandman, yet the ſtump is faſtened, like that we read of, with a band of iron and braſs, in the tender graſs of the field; and when we renewedly experience that the Moſt High reigneth, it puts forth again, and excellent dignity is added unto it. I feel, as I write, an affectionate nearneſs to you, and oh! may we all ſo dwell under the dew of heaven, and the times and diſpenſations appointed to paſs over us, as that the joy of the Lord may fully become our ſtrength!

GRANGE, near CHARLEMONT, 8th month, 1785 —Perhaps this may find thee in ſome deſolate place, where my ſpirit ſalutes thee in the renewed feeling of ſympathetick affection, and comfortable hope that, through the multiplied trials of thy day, and of the preſent journey, thou wilt be ſecretly ſupported with the arm of Omnipotence, and refreſhed after many weary ſteps, with the ſtreams of divine conſolation; ſo that thou wilt ſtill be able to do all things, through Him that ſtrengtheneth thee.

My mind is much with thee and thy valuable companions, and ſometimes I think I feel a fellowſhip in ſome of your ſufferings, not doubting but a meaſure of them is mingled in the cup of your preſent ſervice; and why ſhould it not be ſo, when we conſider the tribulated path of the great Maſter, and that is enough for the ſervant to be as his Maſter, and the diſciple as his Lord. The wiſe purpoſes of the great Potter are not always ſeen; there are many

things in the proceſs of forming the clay, or a people to His praiſe, the neceſſity whereof is not always manifeſt to thoſe that ſtand by; and I have thought that in the line you are, have been, or may be led, ſome amongſt you may find openings to ſervices, which not being found in the pages of paſt experience, may occaſion doubts and diſmay, and perhaps a profitable query, Hath the Lord done this? yet it is alſo profitable to remember, that it is not for the inſtrument to ſay to him that uſeth it, "What doeſt thou?"

I do not wonder at your feelings in being ſo ſeparated in perſon from the viſible church. I remember, though in a leſs degree, ſimilar impreſſions which have never left me; and indeed my mind is comforted in finding an increaſing attachment to, and value for, the precious fellowſhip of the brotherhood, though it is not always found in an entire ſimilarity of proſpects, and of ways and means of proſecuting good, ſo much as in an uniform, upright concern for the proſperity of the cauſe, which under the ſhadow of heavenly inſtruction, is one of the beſt cements that fellow travellers can experience. We ſhould be glad, in our paſſing along, to find more of it; and were this united engagement to appear in an honeſt ſearch into the real ſtate of individuals, of families, and of meetings, ſome of Jericho's walls might fall in the conteſt, and people's attention get turned to deſolated Jeruſalem. But it is a land of miſts and fogs, yea, in ſome places, of clouds and of thick darkneſs: may that over-ruling power which has its

ways in the deeps, diſpel theſe temporary things, and uſher in a greater diſplay of pure light; that they who are engaged to work, and are appointed for it, may work in the light, and fully approve themſelves children threof.

DUBLIN, 11th month, 1785—I feel for ———, and wiſh her an increaſe of faith, or a more free exerciſe of that which ſhe has, that ſo it may fully be accompanied with ſuch works as the great Father of the family has aſſigned her. Perhaps both ſhe and I would fare better, did we look more inward and leſs outward in our reflections upon ourſelves, and for every future ſupply of wiſdom and ſtrength. It is ſurely a wonderful attainment to live by faith; it is deep beyond human penetration, and ſeems to comprehend all that is needful for a follower of Chriſt to experience: but the trial of it remains to be more precious than that of gold, and preferable to the beſt of our faculties that we can ſubſtitute for it. Poor ——— ſhe has often felt near to my life. It is the poor that can moſt feelingly ſalute the poor, and dip with them in their afflictions, go with them to the houſe of mourning, and, when the holy anointing is poured forth, rejoice together in hope.

FOSTON, 1ſt month, 1786—I hope that county is by this time profitably viſited, or rather the ſeed therein, a place where I once thought it was the hardeſt to find (however in myſelf) of any I was ever in. But places and perſons alter, and where death moſt reigned, perhaps life may now moſt eminently abound; and life is never more acceptable

than when it ſucceeds a total death; nor light, than when it ſprings out of the greateſt obſcurity. To dwell with that which teaches to die daily, and to be preſerved from the ſleep of carnal death, is an attainment I ſometimes covet; but fleſh and blood would rather be ſuſtained with a little of yeſterday's manna, and retain a former evidence of life, than undergo, from day to day, in religious ſervices, the conflicting exerciſe of being buried in baptiſm, though it is bleſſed with the reſurrection of divine virtue and power: and the reaſon I apprehend is, becauſe no fleſh can glory herein; it therefore oppoſes this work, and the reſiſting of this oppoſition with the little ſtrength we have, truly occaſions a continual warfare to the Chriſtian traveller.——The preſent is a ſcene of conflict and probation; but when we are ſtrengthened to look over it, to that glorious habitation, whoſe walls are ſalvation, whoſe gates are praiſe, and whoſe inhabitants no more ſay they are ſick; there is ſomething ſo animating in the proſpect, that we are willing to endure all things to attain it. Let us then take courage in hope, and faithfully endeavour to do our preſent beſt.

KETLEY, 4th month, 1786—We have often converſed about friends in Ireland, and felt the glow of true love therein; which, though not much expreſſed to themſelves, is yet a living ſpark in all our breaſts, which many waters cannot quench; nor will long ſeparation be able to eraſe thoſe epiſtles which are written by the finger thereof, and in which there is a liberty ſometimes allowed for the ſpirit to meditate,

with a degree of ſtrengthening conſolation; eſpecially when, by the clearneſs of the characters, we find one another as fellow pilgrims, travelling after the reſurrection of pure life, and making ſteady advances towards that city which hath foundations. Upon this object I ſometimes fix my eye, with renewed reſolutions, through holy help, to preſs forward through the difficulties of the preſent ſcene, and to count all things but as droſs and dung that I may win Chriſt, and be found in him; not having on my own righteouſneſs, but the righteouſneſs of faith in Chriſt, that thereby I may attain the reſurrection of His power, the fellowſhip of His ſufferings, and be made conformable to His Death. The ſpirit is willing thus to endure, but the fleſh and its inherent propenſity to eaſe, creates a warfare, wherein I ſometimes fear, both the natural and beſt life will intirely fall.

CARDIFF, 5th month, 1756—We are ſometimes like pilgrims whoſe faith and patience are at a low ebb; and were it not for the gracious condeſcenſion of Him who regardeth even the ſparrows, and whoſe arm of everlaſting ſtrength is underneath in ſeaſons of drooping and diſmay, we ſhould be ready at times to faint; but it is the renewings of holy help that become ſtrength in weakneſs to thoſe that put their truſt in it; and is a preſent ſufficiency when we are not able to provide for ourſelves. May thou be fully grounded in this truſt, that thereby, in times of diſcouragement and ſifting, thy ſtability may endure, and thy experience increaſe in the knowledge that all

things work together for good, to thoſe that truly love the appearances or manifeſtations of the divine will.

I believe thou knoweſt that I dearly love thee, and, I may add, have felt ſweet unity with thy ſpirit; and therefore hope ever freely to pour into thy mind any little hints which may in that love revive towards thee. And now, as thou haſt put thy hand to a good work, let me ſay, look not back: and when the certainty of thy being rightly anointed for it is withdrawn, which is no uncommon trial, look not then to the ſentiments of others for ſupport and encouragement; but labour after true quietude and patience of ſoul, whereby thou mayeſt, with comfortable aſſurance, in the right time, have thy head raiſed in hope, and thy growth in religious experiences be leſs ſuperficial, than I fear is often the caſe even with thoſe who have been put forth by the heavenly ſhepherd. There is no conſolation, no confidence, wiſdom, or ſtrength, like that which proceeds from the deep and hidden ſpring, whereunto we muſt learn to dig, if ever we are rightly grounded in the work of ſanctification: and as the divine will is our ſanctification, if we obey it; be not ſlack in ſurrendering thyſelf thereto. I write not theſe things from an apprehenſion that thou needeſt them more than others, for my ſentiments of thee are very different; but I wiſh thee to ſet out independent of any inſtrumental help, except that which is ſent from the fountain of purity; and to look to no example further than is conſiſtent with the holy pattern.

LISKEARD, 7th month, 1786—I remember it is ſaid, that even "when the ſons of God met together, Satan came alſo amongſt them;" ſo that if he did ſo again, it was no new thing, and we are inſtructed by the angel how to deal even with him; not to bring a railing accuſation, but patiently, and with Chriſtian fortitude, to commit the great cauſe to that power which can protect it, and rebuke the adverſary, but not in our way, and in our time; for it is in general moſt eminently diſplayed when the creature is reduced, and nothing left in us that can boaſtingly exult even over Satan himſelf. To behave ourſelves wiſely in the church, humbly and watchfully to fear meddling with things too high for us, things into which our minds are not renewedly baptized, is a care which I wiſh we may ever preſerve; for herein a godly jealouſy over ourſelves and our own ſpirits, will help to centre us in that meekneſs for which the paths of true judgment are appointed, will give a right feeling of what is oppoſition to the truth, and what is not, and how to uſe the armour of light; which, when rightly put on in meetings for diſcipline, unfolds the ſimplicity of truth, and diſcovers the pure diſintereſted foundation of thoſe who are engaged to contend for the faith. It is becoming the nobility of the cauſe of righteouſneſs, to ſee its warriors ſo unfeeling of perſonal oppoſition, as to return good for evil, and patiently to endure all things, ſeeking an opportunity to bleſs, by candidly opening each others underſtandings, and then generouſly forgiving. There is no doubt, but that, in our ſociety, if the

root and ground of Chriſtian diſcipline in ourſelves were attained to, and abode with, meetings for the promulgation of it in the general, would be more owned by their members being baptized by one ſpirit into one body, and more crowned with that life which is peculiarly in reſerve for thoſe, who have been faithful to the death of the croſs in themſelves.

I am often humblingly convinced, that whatever I do in the ſacred offices of the church, if it be the fruit of ſpeculation, a lively imagination, or only a deſire to render myſelf uſeful, however ſuitable it may ſeem, yet not proceeding from ſome little influence of the holy anointing, which lets me ſee myſelf with others, it is ſure to leave a painful corroding ſenſe upon my own mind, which I am afraid I have ſometimes charged others with being the cauſe of, rather than myſelf. Thus danger appears on every hand, except we are watchful and humble; but "the humble the Lord teacheth of his ways, and the meek he guides in the paths of judgment: "thy gentleneſs (ſaid David) hath made me great."

REDRUTH, 8th month, 1786—I ſee abundant occaſion to watch the ſpring in myſelf from whence my rejoicings and depreſſions come. Self is a ſubtil enemy, inſinuating itſelf into the company of the pureſt intentions, and approved ſervices, claiming a ſhare of their peace, and of the ſpoil of the moſt righteous victories over every enemy but itſelf. A furnace, however, is wiſely prepared for gold, where this droſs diſcovers itſelf by ſeparation; ſo that if we

are zealous enough to get rid of it, we muſt frequently retire to the teſt, ſubmit to whatever degree of purification the great Refiner ſees meet, and cheerfully endure hardneſs under His gracious protecting power. For, according to my experience, I take this redemption of the pure life from all ſelf-ſeekings, to require the cloſeſt combat, and moſt intrepid perſeverance of a Chriſtian, in order to gain acceſs to that river which makes glad the city of God, and to inherit the promiſes of the goſpel in their own purity; where the edge of many ſorrows and trials is blunted, when they have nothing to ſtrike at but holy humility. O it is a bleſſed experience which my ſoul fervently craves! I ſometimes think I gain a little ground towards it, when a diſcovery of its animating glory, ſubſtantial feeding, and impregnable defence, is made to my underſtanding; but, on finding how little capacity I have to receive things genuinely divine, the acknowledgment is readily made, that I know nothing as I ought to know, which is only attained by an experimental growth and eſtabliſhment therein; and yet ſhort of this I ſometimes deſire to find no reſt.

Foston, 10th month, 1786—Experience teaches us, that it is not always we are capable of even enjoying that good and profitable communion which, by virtue of the key of David, is ſometimes opened for our preſent refreſhment and encouragement, in our path of deep proving and frequent diſmay; much leſs of ſo reſting in it, as always to be ready for the expreſſion of thoſe things which are not at our com-

mand. I conclude thou knoweſt that ——— has been ſometime in a low depreſſed ſituation of mind; but her company had a ſavour in it, of which ſhe herſelf was not ſenſible, as is generally the caſe with thoſe who are under the moſt unmixed diſpenſations of purifying virtue. That ſtate wherein all ſenſe of comelineſs is taken away, and under which we are clothed, as the prophet Daniel thought himſelf, with corruption, is that which appears to me the moſt acceptable, and no doubt is the beſt prepared to receive the language of, "Ariſe, thou art greatly beloved of the Lord;" the chaſtening of theſe having been ſeen, and their many mournings heard, by the gracious ear of the Lord of Sabaoth. How different would things be amongſt us as a people, if all thoſe who wiſh to be conſidered as under the divine forming hand, and who are ready to ſtep into ſervice, were but enough emptied, and their beauty ſtained in their own eyes! Many ſpacious buildings on a ſandy foundation, would then be thrown down, and there would be more exerciſe and care in ſearch of the immoveable Rock of ages, which really in many places ſeem grievouſly neglected. My proſpects are often mournful when I look at myſelf; there weakneſs and inexperience in ſome neceſſary refinements are ſorrowfully manifeſt; and on taking a view of the ſtate of the viſible church, we ſee many of its members ſo diſeaſed that they cannot perform their allotted functions, nor edify the body, though they retain their places there. The redeemed ſanctified church how ſmall! and in what a wilderneſs ſtate!

So that to look at ourſelves, at the degenerate, or at the preſerved church, miniſters diſcouragement, and ſhews us the neceſſity of turning our attention another way; inward, inſtead of outward, and there waiting for the renewings of that power by which the worlds were made, and receiving ſupplies for ſpiritual wants at the firſt almighty Hand.

SHEFFIELD, 1ſt month, 1787—Your joint affectionate ſalutation came duly to my hands, and with the ſympathy expreſſed in it, afforded me a little of that conſolation which the drooping mind ſometimes longs to partake of, when meditating on its own weakneſs and unworthineſs of the renewed proofs of friendly regard and Chriſtian fellowſhip. It is pleaſant indeed for brethren to dwell together in unity; and O that, in order to retain this mark of diſcipleſhip, our eye may be ſingle! for this leads to a communion ſtill more excellent and pure, than that which we enjoy with each other in this mixed ſtate of things, even a communion with the light which diſcovers all things, and is the life of thoſe that believe in it. Yes I do know your path, and that it is a tribulated one: may you run your race therein with patience; for "tribulation worketh patience, patience experience, and experience hope, and hope maketh not aſhamed, becauſe the love of God, (and not of ourſelves) is ſhed abroad in our hearts." Here is a foundation, which the gates of hell cannot prevail againſt, and which, as we keep to it, will preſerve us from being ſoon ſhaken in mind, or troubled with thoſe changeable things which in the courſe of

our pilgrimage may befal us. I hope you will continue to keep in your remembrance a poor little ſiſter, beſet with many diſcouragements, and ſifted with many fears and doubtings, particularly reſpecting our future movements; for I endeavour what I can to leave the things that are behind.

THORNE, 4th month, 1787—Your company was pleaſant to us, and the remembrance of you is ſo, and I truſt will continue as long as the ſincere engagement of our minds is to be branches in the ſame Vine. Though, ſeparately and unitedly, we may experience the chilling blaſts of winter, and feel the dryneſs and ſtrippedneſs peculiar to that ſeaſon; yet learning in the ſchool of Chriſt, in every ſtate to be content, and perceiving with increaſing clearneſs, where the ſap remains, we can rejoice therein, and ſalute each other in true poverty of ſpirit.

BROUGHTON, in Lincolnſhire, 4th month, 1787—I received a kind encouraging letter from thee ſome months ago, when, with many others, I was about the remains of our dear friend ———. We had been paying, for a few days before, the laſt office of friendſhip to him, and were witneſſes to the awful conflicts of his ſpirit, in ſtruggling, after many years diſobedience to the openings of truth, for that eternal peace for which his ſoul was poured forth like water, and his bones ſeemed out of joint; but divine compaſſion was near, through the efficacy of renewed viſitation, to gather into the heavenly garner. The ſeaſon was altogether ſo deeply affecting to my mind, which was low and depreſſed when I went, and I got

ſo involved in the gloomy paſſages of death through which he had paſſed, that it ſeemed as if many circumſtances attending my continuance in mutability, were loſt in the proſpect of that ſolemn period wherein mortality muſt be put off. But on reading that part of thy letter wherein thou ſayeſt, that in thy late illneſs, thy hope was abundantly confirmed in the inviſible power of an endleſs life, I was favoured with a little glimpſe of the ſaints inheritance, which, at times, has revived ever ſince, as a cordial to my mind: for in the courſe of divine wiſdom, the hand of affliction, and deep ſpiritual probation, has lain ſteadily upon me for many months. Thou wouldſt hear of an illneſs I had at Sheffield, which occaſioned my dear huſband's haſty return. My dwelling, for ſome time, ſeemed to be at the gates of death both ſpiritually and naturally; being in that ſtate wherein I could ſay with the ſpouſe, that "I ſought him whom my ſoul loveth, yea, I ſought him upon my bed, and found him not;" yet this inviſible Arm being underneath, was graciouſly revealed in an acceptable time, when, through ſore tribulation, a reſigned frame of mind became more my experience.

Ives, 5th month, 1787—If the right thing does but prevail in the approaching ſolemnity, it may be a time of healing. Thoſe whoſe ſpiritual faculties are alive in the truth, can hardly fail of beginning to feel an exerciſe on that account; and no doubt it is neceſſary that it ſhould be ſo, in order to prepare and reduce the minds of friends to a ſtate of child-like ſimplicity, and that abaſedneſs of ſelf, which endureth

all things, hath nothing to loſe, and therefore, with Chriſtian firmneſs, rejoiceth in that tribulation, by which the pure lowly ſeed of the kingdom triumphs in overcoming evil by that which is good. Thou and others have had to drink many bitter cups in that place; and it may be that, through patient perſeverance in well-doing, in ſecret ſuffering with the ſeed, maintaining the faith in that power through which miracles are ſtill wrought, the day is approaching, wherein that life which is the light of men may become more conſpicuouſly the crown and diadem of our aſſemblies, and of the ſervices performed in the church.

WELLINGBOROUGH, 5th month, 1787—I received thy letter, and was pleaſed to hear from thee, though the account of thy health, &c. was not ſo favourable as might be wiſhed; but I hope that after thou ſet off from home, and became reſigned to what had ſometime appeared right, thou would revive both in body and mind. I have frequently known it to be the caſe with myſelf, having been often worſt juſt before ſetting out, when the mind was depreſſed with the weight of future engagements, and loaded with the ſenſe of its own exceeding great weakneſs, and inability to do any good; and at the ſame time, having the comfortable enjoyment of divine help veiled till the needful ſeaſon. This experience was never more confirmed to me than in the preſent journey, nor the ſufficiency of that arm, which remains to be mighty to ſave, is ſtrength in our weakneſs, and a preſent helper in the needful time. If we are but

favoured in our future ſteppings, to increaſe in this experience, our trials which are in the way to it will not be too heavy, in compariſon of that pure conſolation which they produce: and as we are endeavouring (all of us I hope) to move forward in a line of ſimplicity and faithfulneſs to what we apprehend is right, do not let us add to our difficulties, by admitting carnal reaſonings, and taking too much thought for to-morrow; but rather labour after that great attainment of living one day at once.

CLONMELL, 6th month, 1787—You will ſee by the foregoing, that we are arrived at the intended place of our abode, and have ventured to aſk at laſt for a recommendation from our friends of the monthly meeting. I truſt it is with diffidence, and the humbling ſenſe that we are liable to err, that we take this ſtep; and yet, as it appears in the way to peace, it is no doubt ſafeſt to take it, and alſo moſt conſiſtent with good order. We wiſh not to get from under that diſpoſition which, in the feeling of creaturely weakneſs, "feareth always," leſt the ſubtle, transforming enemy ſhould beguile us, induce to eat of that which is not good, and beget a confidence in our own ſtrength and ſufficiency to preſerve ourſelves. A ſelf-righteous ſpirit is greatly to be dreaded; and though a ſtate of doubting and diſcouragement is attended with many more ſorrows, yet if the faith remain unſhaken, it is at times refreſhed with that precious dew, and the ſpringing up of that well of life, which make amends for all, ſecretly repleniſh the drooping, yet waiting mind, and encourage it to

preſs forward in the way which the vulture's eye hath not ſeen, nor any natural fierceneſs ever trodden therein. Well! I truſt ſo much we may ſay, that our minds, ſince leaving England, have been bowed in contrition before him who ſees in ſecret, and ſettled, ſometimes in a quiet dependance upon his almighty Arm, rather deſiring to be ſuſtained in obſcurity, than to be accounted any thing amongſt men.

CLONMELL, 8th month, 1787—Your joint ſalutation was truly acceptable; for though our love was not leſſened, yet the ſenſible feeling of it, on reading your letter, was comforting to us, and ſtrengthened the deſire, that neither heights nor depths, things preſent nor things to come, may ever be able to ſeparate us, either from the love of the great Shepherd, or from any of his faithful flock; of which number, may we, beloved friends, approve ourſelves in all humility and godly care, enduring hardneſs as good ſoldiers of Jeſus Chriſt, and not in our wills entangling ourſelves with the affairs of this life; but ſeeking above all things to pleaſe Him who hath mercifully called us into the ſpiritual warfare. Ah poor ——— indeed! any thing that denotes the entrance of the wolf, ſeems to touch my tendereſt feelings; becauſe that little part of the great Shepherd's flock has been peculiarly viſited, and their welfare the object of my frequent and fervent ſolicitude. Oh what need there is of watchfulneſs! truly the wolf cometh to tear and deſtroy, though, in order to deceive, he may put on the ſheep's clothing: ſo that nothing but the true light can diſcover the hidden

things of his diſhoneſty.——I have had cauſe to ſay, ſince leaving my native country, that the divine hand is full of bleſſings, and that our real comforts depend not ſo much upon outward circumſtances, as on that holy attractive influence, which at times graciouſly opens a paſſage, for the humbled mind, out of the cumbers and diſcouragements of the preſent time, into a ſtate reſembling the green paſtures of life, and enables to lie down in quiet reſignation as beſide the ſtill waters; leaving future events, when we have done our beſt, to that power which can turn the wilderneſs into a fruitful field, and cauſe the fruitful field to be counted for a foreſt. When this good is mercifully near, and we are favoured with the common comforts of life, there ought to be a grateful acknowledgment thereof, as well as obedient returns.

CLONMEL, 8th month, 1787 — Thy brotherly ſalutation confirmed a hope I had entertained, that there lived in both our minds ſuch a degree of true love, as that whether we thus converſed together, or not, we ſhould nevertherleſs be favoured to feel one another in our reſpective lots, and experience the truth of that ſaying, "Deep uttereth unto deep." My dwelling, in general, has ſeemed ſo much in twilight, that meditation ſuited me better than action, and the increaſe of my acquaintance with the everlaſting Friend, whoſe name is Wonderful, and whoſe works are inconceivably ſo to the natural mind, has ſeemed an enjoyment of the very eſſence of all friendſhip. In ſeaſons of awful retirement,

ſince I came this time to this land, my ſpirit has ſaluted the few fathers, the brethren and ſiſters, yea, and the inſtructors too, whoſe counſel is the counſel of truth, and whoſe joy is in its proſperity: and O! that my ſteppings amongſt you, may be ſuch as to bring no diſhonour, nor be the occaſion of ſtumbling to any! I wiſh to be the companion of ſuch as faithfully and ſecretly labour for the increaſing prevalence of goſpel power; that ſo, through its purifying and ſanctifying operations, every work may be wrought; and become an object of the bleſſing which makes truly rich. Tribulations are undoubtedly the lot of all, who are ſeeking to follow their Lord and Maſter in the Regeneration; but He who knows what they ſtand in need of, in His own due and appointed time, reveals to them His conſolations, if they are willing to dive deep enough for them; for thou knoweſt it is in the deeps, that wonders are ſeen, and pearls procured.

If I knew how to put into words, the variety of my ſentiments and feelings ſince coming to Clonmel, the freedom I feel with thee rather urges me to it; but ſomeway or other, they ſeem enveloped in an undeſigned ſecrecy, and whenever I attempt to unfold, there is a ſudden reſtraint, like the turning of a double lock, and a wiſe and gracious intimation, to keep in my tent. The Lord is the tent of Jacob. How deſirable is it then to be of the wreſtling ſeed, the Jew inward, "of the circumciſion that worſhip God in ſpirit, rejoice in Chriſt Jeſus, and have no confidence in the fleſh:" for theſe,

knowing in whom they have believed, have the refuge of the righteous to flee to; and being thus exerciſed and favoured, no matter how little and ſimple ſuch appear, how much they feel their own weakneſs, nor how proſtrate they lie at the feet of their Maſter, where, with reverent attention His gracious words are heard and received. I have often feared that, for want of faith enough herein, and a patient waiting, in the abaſement of ſelf, for the renewed revelation of the divine will, the carrying forward of the Lord's work, both in individuals, in the viſible church, and in the earth in general, ſhould be retarded; and thoſe deſigned to be the inſtruments thereof ſhould forbear to follow the Lamb through ſuffering, and to fight under His banner; ſhould loſe that hope which maketh not aſhamed, becauſe the love of God is ſhed abroad in the heart; and caſt away their ſhield, as though it had not been anointed. Well! may we profit by theſe conſiderations; and looking forward beyond the things that are ſeen which are temporal, to the things that are not ſeen which are eternal, hold faſt our faith, and the profeſſion of it without wavering, ſeeing that he is faithful who hath mercifully called us.

I obſerve thy conſignment of a few lovely plants to my care; but hoping and believing that they are divinely cared for, and are already taught where to ſeek their own bread, I feel particularly cautious of being the means of drawing their attention to any ſource of comfort or inſtruction, inferior to that

which has been opened in the ſecret of their own ſouls. I wiſh them to be more and more acquainted with, and ſingly to rejoice in, the voice of their beloved; and I know this is all thou coveteſt for them. But we muſt both allow, that viſited minds are ſometimes in danger of ſeizing and reſting in ſecondary conſolations, by placing an undue dependance upon the inſtrument of their good, and being thus prevented from getting down to thoſe nether ſprings, where, with pure and humble rejoicing, the ſpirit draweth water, and no fleſh glories. I do not mean that theſe dear girls are in any danger of being too much attached to me; becauſe they have neither occaſion to be ſo, nor are ſo unwiſe; but though I love them, and have apprehended myſelf conſtrained to demonſtrate it, yet my own ſtate generally feels an object of the compaſſion and ſympathy of the feebleſt traveller Zion-wards; and this conſciouſneſs makes me keep much at home, and moſtly in my chamber, where the ſweet ſociety of my beloved R. G. and our truly valuable ———, ſends back, now and then, a riſing ſigh, and urges me to number my bleſſings; ſetting before me the comfortable experience of the Apoſtle, which I am zealouſly preſſing after, that of learning "in all ſtates to be content." We have been favoured with many epiſtolary viſits from our friends in England, which are not unlike little brooks by the way; but ah, we may ſit by them till they dry up! however, comforts they are in their proper places.

CLONMEL, 9th month, 1787.—Every bleſſing is

at the diſpoſal of unerring wiſdom; and our true enjoyments are generally proportioned to the reſignation our minds attain, to ſurrender whatever we poſſeſs to the turnings of the divine hand, counting nothing truly good but what is purified by it. This is a ſtate which ſweetens the bittereſt cups, and ſees beyond the tranſient gratifications of a worldly ſuperficial ſpirit; aud is only arrived at by a ſingle attention to, and humble waiting and dependance upon, the ſecret monitions of the ſpirit of truth. —Pleaſant proſpects, or enjoyments of any kind, are often much veiled from my view, or ſhaded with a gloom, which the fallacy of human judgment, and the futility of all natural gratifications, caſt upon the moſt lively and lawful ideas: having, therefore, fixed our eye upon one glorious object, O may it be preſerved ſingle to the end of the race! that our running being with patience, and the ſteps we take attended with light at the finiſhing of the work aſſigned us, we may then be indiſputably convinced, that having had no continuing city here, we have found one which hath foundations.

Clonmel, 9th month, 1787 — As the preſent ſcene is, conſiſtent with the nature of things, chequered with a variety of circumſtances and feelings, we muſt endeavour after that fortification of ſpirit, which ſo endures all things as to profit by them, and render ourſelves objects of the care of the great Shepherd. Juſt to arrive at an attainment of this kind, is nearly all our drooping minds are led to deſire, without any extraordinary exertions for

enjoyments out of the line of divine appointment. I ſeem, at times, more and more encompaſſed with doubts and fears; faith is often deeply tried, and ſuch depreſſions for a little while come over me, that conſcious of having ventured, at the call, to walk as on the ſea, and the ſupporting evidence withdrawn, my ſecret cry reſembles poor Peter's when he ſaid, "Save Lord or I periſh." Nothing ſhort of divine compaſſion, and the renewed extenſion of holy help, can ſtrengthen us to preſs forward with acceptance through the few ſucceeding probations of our day, and open in us that eye of faith which, looking beyond them all, brightens at the glory that ſhall be revealed unto thoſe, whoſe garments have been waſhed and made white by the ſpirit and power of the Lamb. There is ſomething in us ſo prone to ſettle down at eaſe in proſperity, that without ſome fatherly chaſtiſements, we might forget from whom we receive our ſpiritual and temporal bleſſings.

CLONMEL, 10th month, 1787 — My mind, on returning, and ſince, was favoured with a ſecret humble truſt that I was not out of the way of my duty, in accompanying to Enniſcorthy and Carlow, nor in leaving you at the latter place; though my ſtay afterwards in Waterford was not unaccompanied with that mortification, wherein no fleſh can glory, and which was, no doubt, in mercy, diſpenſed to us, to keep the poor veſſel in ſuch a degree of ſanctification and honour, as to be at all fit for uſe in the ſpiritual family. I conclude that I need

more of this kind of diſpenſations than others, becauſe I think more of them falls to my lot, which proves there is more to mortify. But though I often imagine myſelf ready to faint, yet my fervent prayer is that I may not utterly; but rather be ſtrengthened to endure the croſs, and deſpiſe the ſhame of creaturely abaſement, looking to the Author of all true faith, for ſuch renewed ſupplies as to ſteer ſafely through this uncertain ſtate of being, and for ability, in the due and appointed time, to finiſh the wiſely allotted portion of work, in reverent dependance that that which is right, and abundantly more than we deſerve, will be mercifully recompenſed.

In the ſervice wherein thou art now engaged, I truſt help will not fail of being afforded in the needful time, ſo as to give you all abundant cauſe humbly to acknowledge in the winding up of your viſit that ye have lacked nothing. Perhaps the line of your proceeding, as to paſſing from place to place, is right; but ſome way my mind follows you with a ſort of regret, that more time was not allowed to have viſited, if truth had opened the way, the families of friends in the ſtation of miniſters and elders. There is much truth in a common ſaying, that the work which is well done, is twice done; and though this may be found the more mortifying and arduous part of the ſervice, yet the neceſſity and propriety of it being great, the peace reſulting from faithful labour therein, would no doubt have been proportioned. But this ſeems like an un-

ſeaſonable hint, and I do not know any uſe there may be in dropping it, except by way of preface to an obſervation I was about to make, that friends upon religious viſits often appear to be cramped in their paſſing along, from a ſort of human prudence which dictates their making a long ſtring of appointments, perhaps exceeding what is perceived by the eye of faith: thus they may be prevented from approving themſelves thoſe ſimple, humble followers of the great Maſter, which in the ſincerity of their own hearts they have earneſtly deſired to be. Whether this proceeds from the want of faith in individuals, or the undiſcerned influence of general cuſtom, I know not; but certainly it is a ſafe and hidden path which the Chriſtian traveller walks in, when, in no reſpect, he deſires to take the lead, but reſignedly gives himſelf up to be led, ſtep by ſtep, through the difficulties of his allotted line of ſervice.

CLONMEL, 11th month, 1787.—I received this morning, with comfort, the long retained token of thy affection; and can aſſure thee I am poor enough to enter, with heart-felt ſympathy, into the ſituation thou deſcribeſt: poſſeſſing nothing whereon to build hopes of divine acceptance, unleſs renewed by the creative word of Omnipotence, and repleniſhed with ſtrength to hold on my way. Let us not then caſt away our confidence, nor conclude ourſelves unprofitably tried, when we ſee ourſelves as we are; but rather rejoice in this tribulation, and temptation to call in queſtion all that ſelfiſh propriety, which human nature would ſubtilly ſuggeſt

to us as wrought by the heavenly Hand. Count it all joy that thou art ſo clothed with a ſecret ſenſe of corruption, and art ſenſible of thy own incapacity to do any good thing; and rather deſire to live long under theſe humbling impreſſions, than to be taken away from all opportunity of magnifying that "grace, by which thou art what thou art," poor as thou thinkeſt thyſelf. Should we be fooliſh enough to think we know any thing, the voice of wiſdom would ſoon inform us, that we know nothing as we ought to know: in patience then poſſeſs thy ſoul, and keep in view an increaſing reſignation to every ſecret pointing to duty. We are very apt anxiouſly to look for that good in our own way, and in our own time, which is only to be obtained by doing the divine will, after we have known it; forgetting that they who err herein, are beaten with many ſtripes: if this is not now thy ſtate, the hint will do thee no harm. He who knows what is beſt for us, wiſely makes us weary of ourſelves and all viſible objects, in order to beget that hunger and thirſt after righteouſneſs, to which the bleſſings and promiſe belong; and ſo to attach us, in ſacred union with himſelf, and love to His cauſe, as that in theſe days of lukewarmneſs in holy zeal, when the pure ſeed, through deſertion, breathes the powerful query, "Whom ſhall we ſend, and who will go for us?" we may, in ſingleneſs of heart, and living faith in divine ſufficiency, anſwer, "Here am I, ſend me." Though this ſeems an intercourſe ſuperior to what we often think

is ever allowed us, yet the gentle movings of the ſpiritual life, and the ſubjected diſpoſition of our minds thereto, in my apprehenſion, ſtrongly reſembles it; and if many viſited young people in this land, as well as my own, had placed their dependance upon the ſanctifying operation of that ſacred fire, which quickens the mind and prepares the ſacrifice, rather than conſulted vainly with fleſh and blood, they would have been ſtronger in the faith, and more of them righteous contenders for it.

CLONMEL, 11th month, 1787.—It is by a ſingle dependance upon that divine and creative power, by which all things were made that are made, that we find hard things made eaſy, and the mixture of human events ſo ſanctified, as to be rendered ſaltuary portions; the immortal part in us is ſtrengthened to aſcend, as with wings of faith and love, that mountain ſpoken of by the prophet, where "nothing can hurt or deſtroy." A true goſpel ſpirit ſo ſtrongly reſembles this deſirable habitation, that when, in ſome degree of its own purity, it breaks in upon our impoveriſhed minds, we are renewedly convinced that fleſh and blood hath not revealed it unto us; but humbly ſubmitting to its operation and direction, ſelf becomes of no reputation, and "The Lord alone is exalted in that day."

I feel, as I am writing, a ſecret breathing for thy brother's and thy preſervation, and encouragement to purſue invariably the one thing needful, becauſe it is ſealed, that *that* ſhall never be taken away. The purity and permanency of heavenly treaſure,

are objects of no ſmall magnitude to the enlightened mind, which has ſeen the fluctuation of viſible enjoyments, and the vanity of all its efforts, without divine aſſiſtance, to obtain the ſmalleſt particle of true ſpiritual bread, or one drop of that conſolation which is only derived from the pure gift, or well in us, ſpringing up into life everlaſting. But it is not enough to be enlightened; we muſt alſo wait, in the abaſement of ſelf, for the thing ſpoken of and deſired; and be willing to accept the Apoſtle's exhortation, not to be conformed to this world, but transformed by the renewing of our minds, ſo as to prove what is the good and perfect, and acceptable will; and then to do it, even at the loſs of human approbation, and all the riches of the unregenerate will and wiſdom of the creature. Here we learn the myſtery of buying the truth, and ſelling all that we have for it; a myſtery which, amongſt many more, is hid from the wiſe and prudent, and revealed unto the babes in Chriſt. I often lament my unfitneſs to receive theſe things, and a diſpoſition, out of the clearneſs and power of the goſpel, to accommodate myſelf, particularly in company, to a worldly ſpirit, rather than ſuffer as a fool for the ſeed's ſake; and yet I truſt I am making war againſt it, and have victory in view.

CLONMEL, 1ſt month, 1788 — To be furniſhed with that excellent armour thou ſpeakeſt of, is truly deſirable; and when without it, the prayer of my heart is, quietly to keep in my tent; and even with it, to make no boaſt, nor to uſe it but by renewed

commiſſion. It is one of the eſſentials for the poor Chriſtian traveller in every ſtation in life; becauſe of the open attacks, the ſide blows, and crafty purſuits of our unwearied adverſary. I feel them daily, and long for an increaſe of ſtrength to reſiſt him, ſtedfaſt in the faith. He many times ſeeks to make our hearts ſad, when the Lord has not made them ſad, and to perplex and embitter our paſſage through life, when he perceives that *that* is the length of his chain.

We propoſe ſetting off for Cork in the morning. Even that is a burden; and I might ſoon work myſelf up to believe, that I am not able to go half way to Clogheen. How admirably wiſe, and adapted to the weakneſs of our frame, was that exhortation of the great Maſter, "Take no thought for to-morrow:" this, and ſuch like compaſſionate counſel, ſometimes drop into my mind in the midſt of my conflicts, and prove to be words of that kind which both winds and waves obey.

CLONMEL, 2d month, 1788—Though the root of any good affection be alive, yet there is but one right ſeaſon preſcribed in divine œconomy for it to manifeſt itſelf in the branches, by cauſing them to bud, bloſſom, and bear fruit; and that being the ſpring-time of divine favour, when the Sun of Righteouſneſs breaks forth upon the Lord's plantation, we muſt wait for it in patient, though earneſt, expectation, that as our abiding is in the allotment of pure wiſdom, the winter (however long) will in time be paſt, the rains and tempeſts will ſubſide, the time of the ſinging

of birds come, and the voice of the turtle be heard in our land: then, though we enjoy it in but a ſmall degree, we can ſalute each other in ſpirit and word, and hail all thoſe who, like Mary, are bearing precious ſeed, let their ſtations in religious or civil ſociety be what they may. A ſalutation of this ſort ſprings in my heart to my endeared friends; to the parents who have known Him that is from the beginning, and to the younger branches who have meaſurably been ſtrengthened to overcome the wicked one; ſincerely deſiring, that as we have, through abundant mercy, been begotten again to a lively hope by the power of the firſt reſurrection, we may, through our varied exerciſes, keep our eye ſingle to the preſerving power of divine love, and to that inheritance which is incorruptible, and fadeth not away, reſerved in heaven for thoſe who are kept by the virtue thereof, and the precious gift of faith unto the laſt day. For herein is great joy, when outward circumſtances, and the accuſer of the brethren ſpeak trouble; here the tribulated Chriſtian traveller finds an undefiled reſt, and by the light commits his ſpirit in pure reſignation to the guiding hand of Omnipotence; feeling to the conſolation of his afflicted ſoul, that for all his omiſſions and commiſſions, he has an advocate with the Father: not an High Prieſt that cannot be touched with a feeling of our infirmities; but one tempted in like manner, and who knows how to ſuccour thoſe that are tried. Well might the Pſalmiſt, who was ſo largely acquainted with the dealings of infinite wiſdom, exclaim, "How excel-

lent is thy loving kindneſs, O Lord; becauſe thereof the ſons of men put their truſt under the ſhadow of thy wing."

COLCHESTER, 3d month, 1788—We were at their week-day meeting here yeſterday, and had a large publick meeting in the evening, in both of which, I truſt, we were owned by the Maſter of all rightly gathered aſſemblies; and might have been more ſo, if reſignation, and a willingneſs to appear weak and fooliſh as we are, had been more experienced. I often think that if, in this reſpect, we were ſufficiently humble, we ſhould fare better than we do; and that, whilſt we were preſerved from fooliſh preaching, the fooliſhneſs of preaching (as the worldly wiſe eſteem it) when in the demonſtration of the ſpirit, would be bleſſed beyond our conception, and made ſomething like the barley loaves, by which the multitude were fed. We know our own employments; but the myſterious workings of the heavenly hand, in carrying forward the redemption of the nations from the fall, are wiſely concealed from us: yet the inquiſitiveneſs and judgments of the creaturely part, often lead us into diſcouragements when we ſhould, in the ſimplicity of little children, do as we are bidden, and leave the event to Him who knows beſt how, and when, to uſe the weak and fooliſh things of this world, to confound the wiſdom of the wiſe.

COLCHESTER, 3d month, 1788—By way of apology for my ſilence, let me ſay, that writing, in many reſpects, leſs ſuited the diſpoſition and qualifications

of my mind, for many months back, than a ſilent meditation upon the nothingneſs of ſelf; which was far from always obſtructing the ſweet circulation of Chriſtian fellowſhip, and ſolicitude for the preſervation, under the ſhadow of the Holy Wing, of all thoſe who, by diſpenſations unerringly wiſe, are involved in the depths of diſcouragement and diſmay, with reſpect to their own ability to promote any good word and work; and yet whoſe diffident minds are often aſſaulted by the accuſer of the brethren. Theſe have, however, no occaſion of caſting away their confidence, when they reflect upon the many deliverances which they have received through the communication of eternal help, and remember the gracious promiſe of the great Maſter, to thoſe who dwell under his righteous government; "Lo! I am with you always, even to the end of the world."—You are as epiſtles written in my heart, wherein I often meditate with ſecret comfort, under the belief that you are, in unerring wiſdom, deſigned to be fellow-helpers in promoting the cauſe of truth and righteouſneſs, and fellow travellers in the way thereof. If you meet with trials and difficulties, you know there is nothing new in that; they have ever attended the footſteps of the flock; and when we are careful not to multiply them by any default of ours, they are ſo many proofs of our being the followers of a ſuffering Lord, which are ſealed by our extracting benefit from them, and ſanctified by obedience. Hold on then as you have begun; count nothing too near,

or too dear to part with for Chriſt's ſake and the goſpel's; fear not that humiliating baptiſm, which crucifies us to the world, and the world unto us; and may the Shepherd of Iſrael lead you as his own ſheep, convey to you the indiſputable intelligence of his own will, and ſo preſerve you in a ſtate of fidelity to himſelf, as that none ſhall be able to pluck you out of his holy Hand!

CLONMEL, 1788—It is a favour that the beſt root needs no great profeſſion, or ſpecious words to nouriſh it; it is not ſtrengthened by a multitude of luxuriant branches, though, if it be alive, it will diſcover itſelf by little buddings, bloſſomings, and fruit. Whilſt therefore we are not unprofitably anxious, in time of winter, for that which is not to be had, neither let us be too unconcerned, when the full time is come for the manifeſtations of the life of the tree, nor count them of little value; but cheriſh and protect them, leſt ſome indiſcreet hand, or ſpirit in ourſelves, ſhould rub off that wherein is hiddenly contained the choiceſt fruit, and ſo render the coming of the ſpring, and the genial influence of the Sun of righteouſneſs, ineffectual to us. Many cautions are neceſſary under this ſimile; for even when a tree bids fair for profiting and enriching thoſe who poſſeſs it, if that which it is to produce in the fulneſs of time, be gathered before it is ripe, it ſets the teeth of the eater on edge, and cauſes the tree to be evil ſpoken of. Thus, on many hands, dangers occur to us in the conduct of our gifts, in religious and civil departments. How needful is it

then, to aſk wiſdom where it is to be had, and to uſe it when we have it; and alſo to cultivate that prudence which is her ſiſter in ſervice, and which often oppoſes plans of our own contriving. Theſe are ſentiments which, though thrown out to you, tend to ſhew me where, and how, I often miſs my way; and excite me to review the conſideration of that merciful kindneſs, which is ſometimes extended to us in a very low eſtate; when, in our own eyes, we ſeem moſt undeſerving of that help which can alone lift up our heads in hope, when the floods of affliction prevail, and the billows paſs over us. May we deepen in our experience of the Lord's fatherly dealings with us; that ſo, approving ourſelves more and more babes in Chriſt, our knowledge of the myſteries of the kingdom may be pure, and of that preſerving nature, that never puffeth up.

CLONMEL, 1788—It is not becauſe thou and thy dear wife were forgotten by us, that neither my huſband nor I have, ſince our return from England, dropped you a line. Silence on my part, has chiefly originated in a conſciouſneſs that I have not been deep enough in my ſpirit, ſo to draw water out of the wells of ſalvation as to be able, in true religious ſympathy, profitably to viſit thy often diſcouraged mind. To feel our incapacity to miniſter, in a ſpiritual ſenſe, a cup of cold water to ever ſo feeble a diſciple (unto whom we may nevertheleſs be bound in a conſtant friendſhip) is a merciful impreſſion; becauſe it humbles us, and ſeals upon our ſpirits that invariable truth, that "There is none good but one."

What is this ſenſe, but the anointing itſelf, which has holy certainty in it, ſeeing that it is no lie. Except it abide in us to this effect, our profeſſion of being believers is vain; we ſhall grow weary in the Chriſtian life, and our own righteouſneſs will ſoon exhauſt our ſtrength: for ſupplies from the eternal Fountain would ſoon ceaſe, were we to appropriate them to the proſecution of ends which the Lord never required at our hands, and neglect that life of faith, of humble dependance upon the pure gift, and thoſe precious influences, hope and charity, which conſtrain us to render unto the great Lawgiver, in His time only, whatſoever he requires at our hands, though incomplete and fooliſh to the unſimplified mind. I often wiſh, on my own account, to be more in ſubſtance than I am. That infinite kindneſs has made me a partaker of the common ſalvation, has ſhed abroad in my heart a meaſure of his love, and ſtrengthened me, at times, to lay hold on eternal life, I truſt the deceivableneſs of unrighteouſneſs will never be ſuffered to draw me from the belief of: but I look at the office of a goſpel miniſter with an awfulneſs which convinces me, that there are baptiſms, humiliations, and deaths peculiar to it; and that, except theſe are often renewed, in order to ſtrip off the plumage of paſt experience, and of that knowledge of heavenly things, which, being like yeſterday's manna, cannot ſuſtain, but ſubtilly puffs up the mind; that babe's ſtate, unto which the myſteries of the kingdom are unfolded, is unattainable; and the inſcription of holineſs unto the Lord is with-

held, becauſe they are not cleanſed through the word ſpoken unto them. What will it do for us, even to be called to the work of the miniſtry, if we ſubmit not to thoſe purgations which unerring Wiſdom appoints? We may become veſſels marred on the wheel; or, to uſe another ſimile, if we ſuffer not ourſelves, in Chriſtian patience, to be bundled up as with the dry rods, and to be as deſtitute of verdure as they, we may, for want of complying with the appointed means of fruitfulneſs, fruſtrate the divine purpoſe to diſtinguiſh thoſe who are inviſibly preſerved by the hidden life. Perhaps it may not be unſafe to conclude, that in our ſociety there are ſuch defects; but, as an individual, I find it ſafeſt, in conformity to the great Maſter's command, to judge not, except, through the ſpirit of the Son, the judgment of the everlaſting Father is known; and at ſuch ſeaſons, the mind is too much humbled vainly to feed on this revealed knowledge.

CLONMEL, 9th month, 1788.—Thy letter ſaluted us two days after our arrival at home, and was truly cordial, reviving with great ſweetneſs our love and friendſhip with thee, and thy dear wife; and alſo ſtrengthening our hope, that He who, we truſt, directed our ſteps to your parts, and mercifully preſerved us through many jeopardies, will, as you and we ſurrender ourſelves to His all-wiſe diſpoſal, ſo carry on the eternal purpoſe of his will as to increaſe our fruitfulneſs to His glory; and though very remotely ſituated one from another, make us partakers of the ſame living fountain, whoſe waters purify and

gladden the baptized members of the church of Chriſt wherever ſcattered, or however obſcured by the general cloud of darkneſs which the profeſſors of Chriſtianity are too apt to content themſelves in. But as the eternal purpoſes of God, are the election of His own precious ſeed in us, (the Lamb that was ſlain); and the reprobation of that ſpirit or ſeed of the ſerpent, which with all the wrath and artifice of a fallen ſon of the morning, is ever ſeeking to oppoſe the coming of the kingdom of the Meſſiah; how ought we to watch and be ſober: conſidering ourſelves no longer ſafe, nor objects of divine favour, than whilſt our ſpirits and affections, are dedicated to His righteous control, cleanſing and ſanctifying, by the converting influence of His own power. The ſeed of the kingdom, through divine mercy remaining in us, and a diſpoſition to cheriſh and embrace it, preſerves from the ſin which grieves the Spirit, and leads into death. Wherefore, to ſtand in that which is elect, and to experience redemption from that ſpirit which wars with it, ought invariably to be our aim; and if, in a purſuit ſo eſſentially neceſſary, we meet with ſuffering and deep ſpiritual conflict; yet remembering how inferior it all is to what He met with, who being truly the good Shepherd, laid down His life for the ſheep; and experiencing Him to be in us the hope of glory; the afflictions of the preſent time are counted light, and the omnipotence of the Lord's everlaſting arm (as we ſingly depend upon it) found to give victory over the enemies of our own hearts; to lead, in the

meekneſs of wiſdom, though perſecutions from without, and to build up in the true faith and ſtedfaſtneſs of the great Captain, who goes forth conquering and to conquer.

I know that religion is in a ſtate with you, as well as with us, which requires a patient waiting and quiet hoping for the ſalvation of God; which is often near to be revealed when we faint in our minds, and therefore fail of inheriting that bleſſing the patriarch Jacob wreſtled for, through a night of faithful and ſucceſsful exerciſe. Thy increaſe in heavenly treaſure, my beloved friend and brother in the truth, is ſecretly and ſtrongly coveted by me; my heart often meditates upon thy ſolitary ſituation; and in the renewings of goſpel love, thou and thy valuable wife are made like bone of my bone, and fleſh of my fleſh. May the God of all grace and conſolation ſtrengthen and ſuccour you! and I moſt aſſuredly believe he will, as your love of His inward and ſpiritual appearance, and glorious work among men, grows as a tree of righteouſneſs, bringing forth fruit in its ſeaſon, and enduring, with humble ſubmiſſion, every wintry and pruning diſpenſation.

We have heard ſomething of thy proſpect of devoting thyſelf to the education of children; a work peculiarly wanted amongſt you, and which, if thou enter into, in the ſimplicity and ſincerity which truth gives, will, there is no doubt, be a bleſſing to many, and thou thereby rendered a feeling ſubſcriber to that truth, he that watereth, is watered himſelf. Thou mayeſt find it an arduous undertaking, and

attended with mortifying circumſtances; but the liberal ſoul (though it may ſuffer) knows beſt how to travel profitably through them all. It is not human approbation that we ought to depend upon, or have ſingly in view; but our ſtudy ſhould be to ſhew ourſelves approved unto God; and then, whatever vocation in His wiſdom we are placed in, or however weak we may feel ourſelves, we ſhall have no juſt cauſe to be aſhamed.

11th Month, 1788—I can feelingly ſubſcribe to the truth of what thou ſayeſt, that it is good to ſpend one's days in the bands of a free and ſincere friendſhip, and in the unity of a ſolid and conſtant faith. We are favoured with many in theſe parts, who have been mercifully gathered to the pure ſpring of eternal life, where true love and unity originate, and from whence they bring forth acceptable fruits; but, as thoſe conſolations ſometimes abound, ſo do tribulations, on account of the ſpirit of the world, and many other ſnares, by which the enemy of all good is daily ſeeking to draw aſide; and for want of watchfulneſs and care, he prevails to the great hurt of ſome, and caſting a ſhade over the purity and ſimplicity that there is in the goſpel of Chriſt. So that, notwithſtanding we are encompaſſed with many bleſſings and advantages, we are not without our portion of trials; and can therefore, in much ſympathy and love, dip in ſpirit with thee, and feel thee as a fellow traveller in that path of ſuffering and probation which, in infinite Wiſdom, is caſt up for the regeneration and eſta-

bliſhment of all thoſe who walk in it, and hold out unto the end. Fear not, neither be diſmayed, though thou feel thyſelf as a ſolitary bird, as a pelican in the wilderneſs, or a ſparrow upon the houſe top. He that is in thee, is greater than he that is in the world. His wiſdom will direct thee, His counſel guide thee, and His everlaſting omnipotent arm ſuſtain thee: as thy faith is ſtedfaſt therein, and thy patience maintained in travelling through the abaſing diſpenſations which may fall to thy lot: for I do believe thou art intended to be a man for God, and no wonder then, if thou ſuffer perſecution and affliction: remember they are but for a moment, and light, compared with that exceeding and eternal weight of glory, which is revealed to the poor diſtreſſed mind, when it looks beyond the "things which are ſeen," "to the things which are not ſeen."

I feel much love to the dear young people amongſt you; and ſhall be glad for them to be told ſo, and that the good account thou ſenteſt reſpecting them has rejoiced the hearts of many. If they follow on to know the Lord, their minds will increaſe in holy ſtability; the enjoyments of this world will fade in their view; and an inward acquaintance with the Spirit of Truth will become moſt precious to them; they will not do their works (like the Phariſees) to be ſeen of men, but the ſolidity and weightineſs of their ſpirits, will demonſtrate that they have been with Jeſus, from whom they receive all their qualifications to perform true worſhip, or to do any thing that is good.

CLONMEL, 10th month, 1788.—Thy letter, which arrived about a week ago, was ſweetly refreſhing and truly ſalutary to us; and I may now tell thee, that though acceptable, as an individual I needed it not to revive the ſtrength of affectionate attachment; for my ſpirit often embraces thee in the flowings of increaſing love and fellowſhip, and feels thee, according to my ſmall meaſure of true knowledge, in that precious unity which is better than all words (though ever ſo frequently and finely expreſſed) without it. Were it not for this cordial drop, which, like oil, ſometimes ſwims on the top of our bittereſt cups, our faith would hardly be ſtrong enough to make us victorious over even the little perplexities attendant upon this pilgrimage and ſtate of probation; but He who knows that we are "feeble folk," and graciouſly compaſſionates our caſe, becomes to us not only the ſhadow of a mighty rock in a weary land, but teaches us ſo to build our neſt therein, that, in time of ſtorms and trial, his holy incloſure preſerves us, his faith ſtays us, and this rock pours out precious oil. May our dwelling ever be here, and our inheritance be enlarged in that which is pure! Then, let our allotments be what they may; whether our bodies inhabit the dark, or the more illuminated, parts of the earth; whether we are encompaſſed with ſorrow and travail, or have to rejoice more ſenſibly in the revealed ſalvation of the Almighty Arm; all will work together for good, and we ſhall grow in qualification to worſhip and magnify that great and excellent name, which

only is worthy of the incenſe that in every place and ſituation is to be offered.

Clonmel, 11th month, 1788 — If I know my own heart, it is my deſire to know my buſineſs, and ſimply to do it; whether it is taken cognizance of, or not, by the truly wiſe and honourable; whoſe friendſhip, though ſtrengthening, conſoling, and therefore acceptable, may (if the heart be not in ſome degree redeemed and redeeming from the myſterious workings of ſelf-love) be perverted, and inſtead of nouriſhing the pure immortal part, build us up in an airy notion of our own merits and attainments, and prove a ſnare inſtead of a bleſſing. A little acquaintance with one's own human nature, a frequent detection of its corruption, and the perplexities into which it introduces us when its ſubtil arguments prevail, are enough to weary out a mind bleſſed with the leaſt ſincere aſpiration after permanent good, durable riches, and righteouſneſs; and to content us in the moſt obſcure ſituation, if, through unmerited mercy, it may but be in the courts of the Lord; with the coarſeſt food, if but miniſtered to us from the hand which is full of bleſſings; and under the moſt unpleaſant work, if faith is vouchſafed, that in love and pity it will be accepted. Some of us here feel it to be a low time; my knees often are ready to ſmite together, and my ſoul is exceeding ſorrowful. That there are cauſes in myſelf, and circumſtances attending our preſent ſituation, I doubt not; "Give me wiſdom, and reject me not from amongſt thy children," is my ſecret petition.

CLONMEL, 11th month, 1788—We have twelve girls, and expect more ſoon; ſo that thou wilt believe cares multiply upon us: but all our endeavours will be ineffectual, both in this, and all other undertakings, except the bleſſing which makes truly rich, in unmerited mercy, reſts upon them. Did the world know, how dependant all ſubſtantial comfort and permanent joy are upon this heavenly gift, people in general would toil leſs, think leſs of their own wiſdom, and more ſimply follow that day ſtar which ariſeth in the heart, and directeth to the pure life, in which the Father is well pleaſed. It is a comfortable belief to my mind, that thou art arreſted by this precious principle of divine light, which diſcovers things as they really are. Be not afraid to be led by it, into ways thou knoweſt not, and into paths thou haſt not ſeen; for, in due time, it will diſpel the darkneſs before thee, and make crooked things ſtraight. One of the moſt beautiful, though moſt abaſing diſpenſations, in the true Chriſtian progreſs, is that of becoming as a little child; the judgment is here taken away for purification, and to be made truly uſeful in the Lord's work, the ſoul breathes only to the parent for food, and depends upon no other for counſel. It is generally weak, but knowing itſelf ſo, it is ſafe: O happy ſtate to be rightly brought into! May we never be aſhamed of it, but for our encouragement remember, that of ſuch is the kingdom of heaven.

——— 1788—Self-gratification in our own way and time, has not been allotted us for the path to

ſolid peace; and if increaſing humiliation ſhould prove the food moſt convenient for us, we wiſh to accept it from that hand, which has an indiſputable right to do with us as ſeemeth good in the ſight of infinite wiſdom, and which has power to convert the greateſt trials into true ſpiritual refreſhment.

—The ways of infinite Wiſdom with thoſe He chooſes to bring through, and redeem from the fallacy of human underſtanding, and corrupt nature, are ſo incomprehenſible and humiliating, as indeed puts us out of the capacity of ſaying, "What doeſt thou?" For who hath been his counſellor? ſeeing he giveth not account to any of his matters, till the ſimplicity of a babe in Chriſt is attained unto, when he reveals, according to his purpoſes, thoſe myſteries unto them, which are hid from the wiſe and prudent.

—That junction between the monthly meetings is comforting, if only from the ſtrength which the few living members may be ſuffered to feel in the unity of one another's ſpirits, and the bleſſing which may be upon their endeavours to waſh one another's feet, and to bear up one another's hands. That love which has heretofore flowed in my heart as a river, to the poor in ſpirit on that ſide the county, ſweetly revives, as I am writing, under a renewed hope, that the eternal fountain of life will not be cloſed among them, however low and unworthy they may ſometimes feel themſelves to be of its pure refreſhment. And if it be in abundant mercy kept open, and they that are acquainted with it

gather to it, having their qualifications from it, and uſe them under its influence, they will be a bleſſing one to another; and more may be gathered to an inward experience of the ſame purifying unction, than, in ſome ſeaſons of diſcouragement, they have an idea of.

CORK, 12th month, 1788—We have been ſitting in a friend's family, where ——— demonſtrated that her mind, through all theſe ſtorms and tempeſts, has found where to anchor and unload her veſſel, with an increaſe of ſimplicity and obedience. I wiſh ſhe may now leave the things that are behind; and that we may all become more and more, not only as children, but as weaned children. To be reduced to this humbled ſtate, has not only its mortifications, but its joys. The Chriſtian's life conſiſteth not in the abundance of the apparent conſolations and gratifications he poſſeſſes; but in the renewal from time to time, of the hidden manna which the golden pot contains, within the veil of periſhing things.—Thou knoweſt enough of ſuch ſituations as ours, to make thee believe we are not without a portion of trials, (no doubt wiſely proportioned to us;) yet I dare not complain, having thus far, as we have paſſed along, found Him whom my ſoul loveth, in whoſe preſence no murmuring has a right to appear. Childlike ſimplicity is an experience which every choſen ſervant, however feeble, ought to endeavour for. We get nothing by the contrary; for by ever ſo much taking thought, we cannot add one cubit to our ſtature, or make one hair of our head white

or black. May you proceed on this family viſit, in the faith, nothing doubting. It was not the abundance of bread, nor yet the fineneſs of it, which fed the multitude formerly. For want of faith, we loſe many miracles which the bleſſing would ſtill effect. Remember poor David's ſling and ſtone; and out of whoſe mouths, ſtrength and praiſe are ordained.

Cork, 12th month, 1788—I received thy affectionate ſiſterly ſalutation, which, like a little help to the weak and feeble, was ſalutary and acceptable. Be aſſured, I am one of the weak and feeble; may I therefore be wiſe enough, like thoſe little creatures ſpoken of in ſcripture, which, being feeble folk, build their neſt in a rock! and truly, dear friend, were it not for the ſhadow at leaſt, of the Rock of Ages, amidſt the conflicts between nature and grace, the mind would often be overwhelmed, and make the ſorrowful concluſion, "There is no hope." Ah this Rock! how ſafe a reſidence is it! And, methinks, its obſcurity from the worldly wiſe, and the ſelfiſh mind, adds greatly to its ſafety. I ſeldom get to it but by combat, which ſhews that my enemies are lively; and though it is ſometimes my lot, in the croſs, to ſet before others their inherent infirmities, and transformed adverſary, yet I humbly truſt I ſhall not, and pray that I never may, forget mine own.

Clonmel, 12th month, 1788—My heart was favoured to enter a little into thy affecting account of dear M. G's. deceaſe, and your united viſit pre-

vious thereto. That valuable woman's laſt days being ſo memorably employed in her Maſter's ſervice, (after a life of diffidence and obſcurity, compared with her religious qualifications, and attachment to the cauſe of truth) was a diſtinguiſhing mark of everlaſting love and favour to her. Her cloſe ſeems ſo lively, and her ſun ſet in ſuch brightneſs and ſerenity, that it conveys ſomething animating to thoſe who are far behind in fitneſs, like myſelf, to count not their lives dear unto themſelves, if they alſo may ſo finiſh their courſe with joy. And that humbled tribulated diſciple L. H. appears alſo ready to raiſe triumphant above death, hell, and the grave: all that is covetous within me exerts itſelf in the proſpect of the joyous ſettlements of ſuch travelling ſouls, in undefiled manſions where there is no more change. Oh that I were but as willing to commit my ſpirit into the divine hand, during my reſidence in this poor frail tabernacle, (where there is moſt need of help) as to inherit the rewards of thoſe who, through more tribulations, more effectual waſhing, and better occupation of their gifts, enter into the joy of their Lord! Well! dear friend, fear not, though thou haſt made an exchange ſo unſuited to thy natural diſpoſition in thy preſent ſtation; He who knows the ſacrifice, becauſe Himſelf prepared it, (how little ſoever thou mayeſt think due to thyſelf) will proportionably enrich thee, and preſent thee with the bleſſings of His goodneſs, and crown thee the more with that humility and ſelf-abaſedneſs which are ſo precious in His ſight. Were it not that he loved us before we

loved Him, peradventure we might ſometimes think our lot a hard one, and find ſome cauſe to deſpair of His mercy, or conclude that His holy eye penetrates not into our loneſome and obſcure dwellings, (however raiſed up as ſpectacles to angels and to men) neither marks the way that we take. That ſacred prerogative of the everlaſting Father, of attracting and quickening the ſoul, opening and ſhutting the heavenly treaſury, is, I do believe, the very thing which diſtracts that mind wherein patience has not had its perfect work, though it is the very thing wherein it ought to glory.

CLONMEL, ———, 1788—My huſband and I received thy letter of affection for us, and lamentation over thyſelf. Our minds are drawn into near ſympathy with thee, and we believe that this afflictive diſpenſation, is deſigned for thy increaſing acceptance with the Father of ſpirits, who knows beſt how to purify the veſſels of His own houſe. Theſe, thou knoweſt, are not only to be of gold, but of beaten gold, in order to faſhion them according to His good pleaſure, and render them fit for the inſcription of holineſs. Now, my dear friend, as thy heart's deſire is to repoſe thyſelf in the joys of God's ſalvation, endeavour to attain that holy quietude, wherein the deluſions of the grand enemy are baffled, and the tribulated ſpirit is ſtrengthened to receive the bittereſt cup with thankſgiving.

We are of ourſelves very weak, and it is ſometimes conſiſtent with infinite Wiſdom, that we ſhould be left to a deep ſenſe thereof; that no fleſh may glory

in His preſence; but that the hunger, the thirſt, and the humiliation of the ſoul, may be fully proved. Therefore marvel not, as though ſome new thing had happened unto thee. It was the path which the holy Apoſtle was led in, when he declared on his own, and his brethren's behalf, that they had the ſentence of death in themſelves, that they ſhould not truſt in themſelves, but in God who raiſeth the dead: and we have many inſtances in our ſociety in theſe parts, of upright hearted advocates of the Chriſtian religion being tried with deep poverty of ſpirit, and diſcouragement in the proſpect of the Lord's work, and of their own incapacity to perform it. We have alſo inſtances of theſe humiliations tending to root them deeper in the experience of that fundamental truth, that the true believers in Chriſt have received an anointing which abideth in them, and need not that another ſhould teach them, but as this ſame anointing teaching them, which is truth, and is no lie. And being thus led on to a higher degree of union and fellowſhip with the Father, and with the Son, their qualifications have increaſed to endure, for the precious ſeed's ſake, the watchings, the faſtings, and the deaths many, unto which, according to our meaſure, we are all, in this mixed ſtate of things, called. And when their mouths have been opened again in the congregation of the people, they have depended the more ſingly and ſimply upon divine impulſe, and the puttings forth, and ſtrengthening virtue of the Shepherd of Iſrael. Thus the exerciſed have been benefited, and the Lord's heritage com-

forted. I humbly truſt, that theſe bleſſings will reſult from thy late tribulations; and that thou wilt have to ſay, hitherto the Lord (and not man) hath helped me. It is to be lamented when, for want of theſe baptiſms of ſpirit, a ſuperficial miniſtry, and activity in the church prevail; for theſe are like blaſts from the wilderneſs, which, inſtead of cheriſhing, chill the hidden life, and build up in the notion, rather than in the humbling experience of true religion. It is much better to appear nothing when we are nothing; that we may be emptied and cleanſed from all ſelf-love, and learn patience and contentedneſs therewith. I ſalute thee in Chriſtian love and ſympathy, and, as a tribulated fellow-traveller encompaſſed with manifold infirmities, remain thy friend and ſiſter in the truth.

Clonmel, 1ſt month, 1789—My mind has often ſecretly viſited and ſympathized with thee, under the various and deep exerciſes which I do believe have fallen to thy lot, in the courſe of unerring wiſdom; but it has as often ſeemed more my buſineſs, thus ſilently to feel thee under the precious influence of that love which the children of the one Almighty Father feel towards each other, than to be forward in expreſſing it. He who has graciouſly called thee out of darkneſs, into his marvellous light, turned his hand upon thee for good, and thus far, ſuſtained thee through many refining diſpenſations, will not now leave thee, when Jordan may riſe high, and ſeem to overflow its banks; but in his own due and appointed time, which muſt be waited for, he will divide the

waters, and diſcover to thee, with indiſputable clearneſs, a way where thou haſt ſeen none; yea, according to His promiſe to His own ſeed, He will make darkneſs light before thee, and crooked things ſtraight; theſe things will He do unto thee, and will not forſake thee. I think I know, (if I am dipped into a right ſenſe of thy ſtate) that the enemy of all good is exceedingly envious againſt the precious life, or ſeed of the kingdom, which is divinely intended, through ſuffering, to be ſo brought into dominion, as to eſtabliſh thee in the liberty of the children of God, whereby thy uſefulneſs in the church, in this dark and cloudy day, will increaſe. Like the woman that brought forth the man-child, ſeen by John in the viſion of light and life, thou mayſt have to flee into the wilderneſs for preſervation, becauſe of the perſecutions of the dragon, and the floods he may be permitted to pour out of his mouth. His enmity remains to be with the pure ſeed; and they who deſire to cheriſh this excellent treaſure, in their earthen veſſels, and to live godly in Chriſt Jeſus, muſt expect many of his cruel aſſaults, in temptations, provocations, and inſinuations: but the Rock of ages remains to be their refuge; and as their tribulated ſpirits endeavour to retire here, and place no confidence in the fleſh; notwithſtanding it may be with ſore conflict they gain this ſure dwelling place; they will be amply rewarded, and have, in humility of ſoul, to rejoice in the impregnableneſs of the defence, and to magnify the power through which all things are poſſible.

Whatever has a tendency to ſubject and reduce the creaturely part in us, however bitter its operations may be, is gratefully to be received by the upright ſoul, as one of the means whereby the adoption, and inheritance of the glorious promiſes of the goſpel, is attained; and one of thoſe bitter things which to the truly hungry ſoul is ſweet. Therefore, let me ſay unto thee, fear not; thy God is with thee, and will work for thee, as thou art willing to have all the reſiſtance of thy nature to every of his holy requiſitions, wrought upon and ſubdued, in the day of his power. The juſt are to live by faith, that faith which gives the victory, and triumphs over death, hell, and the grave. Mayſt thou fight the good fight thereof; and may I be thy companion in this neceſſary warfare; that ſo the attacks of our grand adverſary upon ſuch Chriſtian virtues as have been mercifully conceived in our ſouls, may all be rendered fruſtrate; and we abiding under the ſacred influence of the powerful word of patience, may often have our ſpiritual eye opened to look beyond the things which are ſeen, to the things which are not ſeen; and for this joy ſet before us, count not our lives dear unto ourſelves, neither love them unto death! Though my heart, as I ſaid in the beginning, has ſecretly viſited and ſaluted thee, yet I had no thought of expreſſing ſo much on theſe ſolemn ſubjects, when I took up my pen; but only juſt to convince thee that thou haſt in me (though I acknowledge I was reſtrained in thy company lately from ſhewing it) a ſympathizing friend and ſiſter, according to my

meaſure. Though, dear friend, we may be led in ſilent travail, and as by the gates of hell and death, yet let us remember, that this is the way in which inſcrutable wiſdom has ever led his redeemed children in all ages.

CORK, 1ſt month, 1789.—There are ſeaſons wherein the Bridegroom of ſouls withdraws himſelf; or, as to the ſenſible enjoyment of his ſacred ſoul-enriching preſence, is taken away; and then the children of the bride-chamber cannot but faſt and mourn: and as I do believe thou art one of theſe, thou muſt learn more and more to endure hardneſs, and to bear ſuch diſpenſations with Chriſtian fortitude, in that hope which anchors the ſoul on the inviſible Rock of ages. That which is ſeen is not hope; and therefore, remember that this is the ſeaſon wherein thy confidence in almighty help, thy faith, patience, and fervent charity, are to be tried; rather than when the bridegroom is obviouſly with thee, when thou canſt not fail to rejoice.

CLONMEL, 2d month, 1789.—Thy letter addreſſed to my huſband, M. D. and myſelf, was very ſatisfactory to us; as we found thereby that the precious unity of the ſpirit was mercifully preſerved in thy mind and ours, notwithſtanding our remote ſituation, and our own peculiar impediments to the growth of this immortal plant. We all feel, at times, our faith to be cloſely tried, and this hath been the experience of thoſe in all ages who were preſſing after a city which hath foundations. The ſpirit of this world, and the corruptions of our own nature, with great ſubtilty,

oppoſe the government of the Son of Peace in the heart, wherein the unity of the one ſpirit conſiſts. Theſe enemies of our own houſes, are the great objects of the ſpiritual war; and as we maintain that by the aid of ſpiritual weapons, our faith will grow ſtronger by its manifold provings, and a victorious fight will at laſt abundantly compenſate for every afflicting diſpenſation, and conflict of ſoul. Let patience then have its perfect work, that thou mayſt "be perfect and entire, (as ſaith the Apoſtle) lacking nothing."—Many friends here, who love you in the truth, have ſympathized with you on account of your late proſpect of ſuffering, concerning what ſome of you apprehend to be the law of your God; and your relief therefrom is equally rejoicing. Is it not cauſe of humble thankfulneſs, that ſome weak minds are ſpared from giving publick demonſtration of their fidelity to the Chriſtian religion, at a time when, peradventure, their faith therein was not ſtrong enough to be accompanied by ſuch works? A query of this ſort to themſelves ought deeply to convince them of this renewed obligation they are under to their heavenly Father, "whoſe eyes run to and fro in the earth, beholding the evil and the good;" and that nothing ſhort of increaſing faithfulneſs to known duty, and watchfulneſs thereunto in ſpirit, can render them approved in the ſight of ſo gracious a Being.

We are glad to believe there are ſincere-hearted men and women amongſt you; may theſe be of one heart and one mind, walking "by the ſame rule, and minding the ſame thing," gathering together in the

ſacred Name, and diligently waiting therein the time which infinite wiſdom preſcribes, (though in ever ſuch humiliation to the creature) before the people's minds are drawn to outward teſtimonies. Oh ſtrengthen one another in this holy exerciſe! It is eſſential for goſpel miniſters to experience; that therein the ſpirits may be tried, every transformation of the enemy judged down, and the ſuffering ſeed of the kingdom only exalted. If this reduction of ſelf, and all ſelfiſh working, were the object of your ſtrong and feeble members, your aſſemblies would be ſolemn, your feeding would be upon the bread of life, and your ſouls would worſhip and adore the Divine Preſence, which delights to dwell in you, and amongſt you.—Thy account of the young people's faithfulneſs was acceptable; and, with thee, "I wiſh it may be a ſincere ſtep towards virtue." Hearing of the two marriages likely to be ſo agreeably accompliſhed, is alſo pleaſant; and I hope that the reflection will be laſtingly comfortable to the parties when their minds are growing under the influence of heavenly dew, and in obedience to the croſs of Chriſt.

CLONMEL, 2d month, 1789—If you fully knew the ſtate of our minds, and how cloſely they have been occupied ſince our parting from you, I am ready to conclude, that ſometimes you could hardly have refrained from dropping us a word in ſeaſon. Perhaps it is ſelf-love which directs to this vein of conſolation; an hunger after ſenſible enjoyments, which generally manifeſts itſelf to be inſatiable, and the feeding of which ſeldom ſtrengthens the root

and ground of true Chriſtian fellowſhip. It has been our lot, and I doubt not but it has been yours, ſince we ſaw each other, to paſs through trials inward and outward; wherein nothing ſhort of the Arm of Omnipotence could profitably ſuſtain and bring through. O! that our faith may be ſtrengthened in it; that as our race will ſoon be run, we may, during its humiliating courſe, invariably purſue the one thing needful. Then will our ſteps, amidſt the briars and thorns of this world, and all the chilling blaſts of its ſpirit, be rewarded in the riches of the mercy of Him who trod the path before us.

I remember the unity we were favoured to feel in our little ſervices, and the uninterrupted harmony of our connexion as companions; and theſe things have left upon my mind impreſſions too ſacred to be loſt in forgetfulneſs. Inſtead of their dying, I think of late they have been repleniſhed with a degree of the beſt life: and as we endeavour ſimply to move in the lots aſſigned by us our all-wiſe Creator, however diſtant our outward dwellings may be, the immortal part will not fail to aſſimilate us in the precious covenant of love and life. It is a wonderful union which Chriſtian travellers enjoy, when they meet one another in ſpirit. Though their communications be mournful, yet underſtanding each other's language, and being companions, they are encouraged and ſtrengthened thereby, to proceed on their journey towards a city which hath foundations, whoſe peace is everlaſting.

CLONMEL, 3d month, 1789.—The precious evidence of peace, is one of thoſe rare and valuable flowers, that ſeem in danger of withering with too much diſplay in the open air. The ſhade, we are ſometimes favoured to retire to, when the world may judge us in its own fluctuating ſpirit; "when thou prayeſt, enter into the cloſet and ſhut the door," &c.

CLONMEL, 3d month, 1789.—It is a very low time with me. There are few I believe that need ſuch baptiſms as myſelf, and therefore it is, no doubt, beſt for me to bear them as quietly and profitably as I can. He with whom we have to do, afflicts not willingly the children of men; and therefore, if our afflictions are not of our own bringing on, they are a part of the work of that righteouſneſs which produces quietneſs and aſſurance for ever. We muſt not expect to paſs through the preſent vale of tears, without bearing our proportion of ſuffering, for the body's ſake; and thoſe abaſements which are ſo neceſſary for our own preſervation in the truth. Wherefore let us be patient, and eſtabliſh our hearts, that ſo we may not be moved or turned away from the hope of the goſpel, but through all, ſtand in the faith that the day of the Lord draweth nigh.——We often find, to the mortification of the creature, that times and ſeaſons are not at our command, nor even for us always to know: it is the divine prerogative to diſpoſe of them; and the human mind is taught thereby its own dependency, and driven in queſt of that faith by which the juſt live. Faith removes our

doubts, anchors the ſoul when upon the fluctuating waters of uncertainty; "is the very ſubſtance of things hoped for, and the evidence of things not ſeen." Fight, my beloved friend, the good fight thereof, and give no place to the accuſer; ſo will thy poſſeſſion of this heavenly gift increaſe, thy offerings will continue to be acceptable, and victory become ſealed to thee when the combat is over.

CLONMEL, 3d month, 1789—If thou and I are really favoured with the precious evidence of goſpel union, let us be tenacious of its purity. On thy part, do not fail to "exhort and reprove with all authority," even when the deceitfulneſs of my heart judges itſelf better than it is. What ſignifies that part in us which cannot inherit the kingdom? I cannot ſay that I am light hearted, though it is comfortable to believe thy burdens decreaſe; nor do I wiſh to caſt a gloom upon, and cloud that ſky, which, after much tempeſtuous weather, and a frequent oppreſſive atmoſphere, may attract the ſtrengthened ſight to greater heights of clearneſs and purity, than, in ſome paſt ſeaſons, the nature of things would allow. I congratulate thee as one, not only beholding the viſion, but gradually and effectually aſcending the ladder which reaches from earth to heaven; on which, methinks, the deſcending angels are ſent to ſtrengthen poor weary pilgrims. May I be thy companion; not ſo much for the ſake of thy company, though that is truly pleaſant, as for the glorious reſt within the pearl gates, when the tribulated ſteps to it ſhall for ever ceaſe.

I believe I do not ſo frequently write to any one on this ſubject as to thyſelf; and I would not have thee think that my converſation is proportionably in heaven. Theſe proſpects animate the ſoul; but the diſcouragements and perſecutions from that which is born of the fleſh, ſeem as if they would drag every holy aſpiration into the mire and the clay of the horrible pit.

DUBLIN, 5th month, 1789—It juſt occurred to me as I took up the pen, that probably there is a greater ſimilarity in our exerciſes, than we are generally aware of, and perhaps we are oftner dipped into ſympathy one with another than we are capable of perceiving. Religious ſympathy is I am perſuaded a great myſtery. The apoſtle ſought to fill up that which remained (of his portion) of the ſufferings of Chriſt, for the church's ſake; and may we be like minded reſpecting thoſe baptiſms, which introduce into a fellowſhip with the effectual ſufferings of the Lamb, and work in us a conformity to His death; thereby qualifying, through the power of His reſurrection, to demonſtrate that they are not only for our own, but alſo for the church's ſake. Under theſe diſpenſations, can we fail, at times, of feeling ourſelves alone? We ſhould not be exerciſed according to our meaſures, in his tribulated path, if, in the awful moment when the crucifixion of our wills is approaching, our aſſociates and friends ſtood around us with the cup of conſolation; no! it were his enemies then who, haſtening their own deſtruction, pierced him, and miniſtered the vinegar and

the gall. Let us then ſeize the compariſon for our humiliation. Chriſt in us can unſeal the myſtery, and amidſt His holy leadings in the regeneration, can renew the drooping mind with the conſoling language of "Fear not, greater is He that is in you, than he that is in the world." I wiſh that thy mind may be encouraged, without unprofitable reaſoning, to labour onward in the hidden paths and pilgrimage of the Jew inward. Thou haſt put thy hand to a good work, for which I do believe thou art choſen. The enemy of all good, will, as formerly, ſeek to deſtroy the immortal birth, and not fail to caſt forth floods out of his mouth, and repreſent them to be the miniſtration of juſt condemnation. To be preſerved from this attack upon thy beſt life, peradventure thou mayeſt be induced to flee into the wilderneſs, where methinks I now viſit thee, and where thou wilt not be ſuffered to fall; but thou wilt be ſuſtained with the bread which the world knows not of, and come forth in the appointed time, more and more weaned from all human dependencies.

DUBLIN, 5th month, 1789 — Few ſources of comfort preſented at the opening of theſe mixed aſſemblies; and unleſs the one great ſource of light and purity produces to the believers the newneſs of the ſpirit, they cannot but faſt; and well is it for them, when, to their faſting, they can acceptably add mourning. For my part, I have in general, thro' the courſe of the ſittings of this meeting (which are moſtly gone through) felt myſelf ſomething like

Mary, who ſat at the bleſſed Maſter's ſepulchre, with a language ſimilar to that of "They have taken away my Lord, and I know not where they have laid Him." To thy ſympathetic mind, this may be a ſufficient deſcription how things have gone with thy S. G. Perhaps in the laſt moment of extremity (for ſometimes we are wiſely tried to the laſt) the joyful tidings may ſalute the ſpiritual ear, "Thy Lord is riſen, and behold he goeth before thee." This is the crown of all true rejoicing; this is the bleſſing of which the creature muſt ever acknowledge itſelf unworthy. It is a knowledge which indeed puffeth not up; and were it not that Lucifer, that fallen ſon of the morning, is ſeeking to intrude and ſometimes does intrude himſelf, and attracts the unwary mind to ſome mountain of ſelf exaltation; peradventure the manifeſtations and conſolations of the Spirit, would more often, and more eminently abound amongſt the Lord's viſited and adopted children. "Feed me then with food convenient for me, leſt I be full and deny thee:" O deſirable reſignation!

CHESTER, 5th month, 1789—I was ſorry to hear that thy mind was ſtill in ſo dejected a ſtate. Cauſes for ſituations of this ſort cannot always be comprehended by us, and therefore we ought to be careful how we conclude that they either are, or are not, in the ordering of beſt Wiſdom. One thing however affords conſolation to the truly contrite mind; that all things ſhall work together for good to thoſe who love and fear God. As I do believe,

thou art one of thoſe, and that thou ſincerely deſireſt alſo to walk acceptably before Him, learn more and more, patiently and thankfully, to receive from His holy hand, whatſoever He appoints or permits, as diſpenſations which He only can ſanctify. It is a ſort of ſchool the mind has to enter into, when ſenſible of its own infirmities, it purſues the things of the kingdom, and the knowledge how to diſcern them from the myſterious workings and cogitations of corrupt ſelf. It has many leſſons to learn, hard to fleſh and blood; and perhaps one of the moſt difficult is, to think nothing too hard, nothing too near or dear to part with, for the ſake of the prize in view. And were we thoroughly to learn it, I believe it would clothe us with many amiable and profitable diſpoſitions, which murmuring Iſraelites have ſeldom time to diſcover.

London, 6th month, 1789.—Thou art often very near and dear to me; and I have felt it renewedly during the courſe of the exerciſing meetings we have had here; for true love ſometimes ſprings up, and attracts our attention to ſome ſuffering object, when we are ready to think ourſelves deſtitute of its ſacred virtue, and too much ſcattered in mind from its hidden track livingly to converſe with it. So, my dear friend, it has often been with me ſince we ſaw each other; believing that thou haſt trials peculiar to thyſelf, and peradventure, art too much depreſſed therewith. Let not any diſcouragement ſink thee below an holy confidence, that the everlaſting Arm is underneath; and that, if thou "deal

thy bread to the hungry, and thy water to the thirſty ſoul, thy light ſhall break forth out of obſcurity, and thy darkneſs become as the noon day." Believe not the moſt ſubtle inſinuation, that thy paſſage through life will continue thorny as it is; for it is in the deceivableneſs of unrighteouſneſs that theſe things are ſuggeſted to us, in order to remove us from that ſtedfaſtneſs and hope of the goſpel, in which viſited minds are deſigned to be eſtabliſhed.

CLONMEL, 7th month, 1789—My heart and eyes have been afreſh affected by a lively revival of days that are paſt: days of ſore tribulation, when the old heavens and old earth were paſſing away, and a capacity unbegotten to rejoice in the diſcovery of the new. Yea, they were days when the battle was hot between fleſh and ſpirit; and for want of being accuſtomed to the weapons of warfare, mind and body were wearied, and the vitals of both nearly overcome. When I reflect upon the kindneſs of infinite goodneſs many ways manifeſted to my weak ſtate, and the ingratitude of my heart, I wonder at the long forbearance, and continued effuſions of the quickening and purifying virtue of the immortal word: I wonder at my preſent backwardneſs in the Chriſtian life; and my want of zeal in the purſuit of the one thing needful.

May thy boſom friend and thyſelf, be ſo helpful and bleſſed to each other, as, in the ſacred covenant wherein ye are bound, unitedly to ſtretch forth your hands, unfettered by any thing of your own; and let another bind, or gird you, even though you

may be carried thereby whither ye would not. The inexpreſſibly near unity and affection which I felt with, and for your ſpirits, in our late and ſhort junction, has left a ſweet and conſoling ſavour behind; which now, and ſometimes when a different influence would prevail, ſprings up as under the threſhold of the door, and riſes till it becomes a river, which my often tried mind meaſurably rejoices and ſwims in. Count not your lives dear unto yourſelves, when called for at your hands; and when not, labour after tranquility of ſoul; remembring, that, however little and poor ye may be, ye cannot, by taking ever ſo much thought, add one cubit to your ſtature. But reſignation itſelf is a gift. Oh that ye may covet the beſt gifts! for it is as we have them in view, and pray for them, according to the mind of the ſpirit, that we receive.

CLONMEL, 8th month, 1789 — Thou art, dear friend, an epiſtle written in my heart, where I ſometimes read thee, and thy mournful, humble ſteppings, with joy; conſiſtent with the divine command to rejoice in his new creation, of which, in infinite mercy, thou art happily a part; having known all things to paſs away, and new ones to be brought in, where the righteouſneſs of the creature is beheld to be as filthy rags; and where the righteouſneſs of God, the obedience of faith, dwells. Let it dwell, and more and more abound in thy experience; for thereby thy ſtrength will encreaſe, and nothing, in divine appointment, will be found too hard for thee to perform. In true ſimplicity, to

lean upon and follow the Beloved of ſouls, is a wonderful preſervation from that reaſoning and vain conſultation with fleſh and blood, which diſtracts the mind, and often cauſes it to err from the faith. It is true our ſpiritual guide, for wiſe purpoſes, conceals himſelf from us; the bridegroom is taken away, and then the diſciples cannot but mourn; and better is it for them that they ſhould mourn, than enter into the remoteſt confederacy with his enemy againſt him, call in queſtion His manifeſtations, and doubt whether He is to us that friend, of whom He has given us, in broad day light, living proofs. An unbelieving heart is a temptation moſt ſubtil, and often very plauſibly preſented. Beware of it, dear friend! Be not afraid to have thy fooliſhneſs for Chriſt's ſake perfected; for His goſpel, which is the power of God unto ſalvation to all them that believe, is a fund of requiſites for the Chriſtian traveller; from the babe to the ſtrong man's food, the cloathing of the lilies in the heavenly garden, to the acoutrements and victorious armour of the Lamb's ſoldiers. Fear not therefore, though thou be a child, and ſeem to thyſelf that thou canſt not go; for the Lord hath anointed thee, and will therefore ſtrengthen thee for His work, and feed thee with food convenient for thee.

CLONMEL, 8th month, 1789 — You are very often remembered by me in ſiſterly ſympathy and affection, though ſeldom told of it; and I truſt that nothing relating to my ſilence will be able to make different impreſſions. I find it very difficult in our

large family, and amidſt other duties than thoſe which relate to it (though but few of them comparatively fall to my lot,) to ſit down and quietly converſe with my friends: and yet they come upon, or rather arreſt, my mental attention, when in the very thick of cares and anxieties; ſo that I hope the inviſible intercourſe of kindred ſpirits, is leſs dependent upon outward and viſible ſigns, than we ſometimes imagine; and peradventure, the more we look beyond the things that are ſeen, to the things that are not ſeen, the more we then poſſeſs the very thing which our natures prompt us to toil for. Nevertheleſs, as a ſecondary conſolation, it is lawful thus to commune. Your laſt joint epiſtle was to me a pleaſant repaſt, though ſome of its ingredients were bitter herbs: you know ſo well how, in every new diſpenſation, to look to "the great firſt cauſe," and to wait for that ſanctification of the Spirit, which cauſeth all things to work together for good to them that love Him, that it ſeems unneceſſary for me to remark upon it. An entire freedom clothes my mind reſpecting you; yea, and I may add, a belief that your bittereſt cups will be ſweetened in the due and appointed time. To wait for that, has often been hard duty to the haſtineſs of my deſires. But were we not to be ſo exerciſed; where or how could we obtain profitable experience in the Chriſtian's path? How could we live by faith, when all things were accountable to us? or when arrive at the quiet and ſafe harbour of pure reſignation, if the ſtorms of carnal reaſoning were never to riſe? There is a

great and an attainable purity in that ſtate of mind, which forbears to judge even in its own cauſe; which, in ſingleneſs, caſts its burden upon the Lord, and accepts every permitted tribulation and chaſtiſement, as a renewed ſeal of adoption, and evidence of our being intended to be joint heirs with Chriſt; and therefore bound and induced, by the unfailing mercies of God, to follow through all, our holy Head; and by the increaſe of his ſpirit, not to fear humbly to breathe the language of Abba, Father. I look up with an emulous eye, to an experience which I generally live far ſhort of; but let us preſs forward, for we ſhall reap if we faint not.——— You are a collection of choſen veſſels at that place. Oh ſuffer not the enemy to put in his cloven foot amongſt you, for he mars the pureſt deſigns; and to fruſtrate the gracious intention, of the Lord's children being help-meets to each other, is one of his moſt ſubtil attempts. When there are ſtorms at ſea, veſſels are often ſcattered, and hid one from another; perhaps all equally toſſed: but there is a voice which both winds and waves obey, and which unites them again. Have faith in it, and wait for it, and ye ſhall do well.

CLONMEL, 8th month, 1789—As children of the ſame family, I believe it allowable for us to commune together at times, as we walk in the way and are ſad; for, methinks, the maſter has herein joined himſelf to us, and I truſt will graciouſly continue to do ſo, as we hold faſt our integrity, and become more and more ſkilful in lamentation. Elijah, in a

time of deep revolt, thought himſelf alone, and ſaw Iſrael with an eye clouded by diſcouragement, till He who knows all things revealed to him his own preſerved ſeed. In the word of eternal life only, is certainty. Well! they that feared the Lord ſpake often one to another: I look at thee, dear friend, as having very few to ſpeak to who underſtand the Hebrew tongue; one of the characteriſticks of many in this day who are called Chriſtians is, that they are half Jew and half Aſhdod; but even at this be not too ſorrowful: "When father and mother forſake thee, the Lord will take thee up," and become himſelf the ſupplier of all thy wants. Who knows but He may make thee an inſtrument for the turning of many to a pure language, and inducing them to call upon the ſacred name, the refuge and ſanctuary of the righteous; that ſo they may be preſerved in the ſecret places of the Almighty, until his indignation be overpaſt. Be a faithful watchman; yea be willing and thankful to become the moſt menial in the ſpiritual family. This humility will, with the bleſſing, inſure thy preſervation, and at times furniſh thee with that bread of eternal life, which the world knows not of.

CLONMEL, 9th month, 1789—I wiſh we could more frequently converſe upon our various concerns, believing that each of us finds them at times awfully important, and attended with their peculiar perplexities. A little company in ſuch paths has a cheering effect, as it ſeldom happens, in the right ordering of things, that all are ſinking

under diſcouragements together; and therefore they can the better ſpeak comfortably when ſome one or other ſenſibly poſſeſſes the precious gift of faith, which peradventure all are nevertheleſs living by.

My head often ſeems dropping below water; yea, there are ſeaſons when the billows actually paſs over; and, through unutterable mercy, they do paſs over, and beyond the preſent trials. Sowing as in tears, in the variety of ground which we find amongſt the children, my ſtrength gets renewed; and my ſoul begotten again to a lively hope, that infinite kindneſs will, in His own time and way, bleſs our feeble endeavours to prepare ſubjects for the kingdom of the Prince of peace. It is little we can do; but that little let us labour to perform acceptably to the Almighty Father, and leave the world to gaze upon us, and judge of us, as it may: for when we take its ſentiments into conſideration, or put them in competition with our ſoul's peace, it is like that falſe balance which is an abomination to the Lord; whereas the juſt weight (an implicit attention and obedience to divine requiſition) is His delight. I wiſh, dear friends, that your hands may be ſtrengthened, in the faithful diſcharge of your duty towards the numerous family you preſide in: for the more you erect the ſtandard of truth there, the more your ſervices in ſociety will increaſe; and what is ſtill better, the deeper your ſpirits will get in the undefiled conſolations of the humble followers of Jeſus. Theſe are worth ſuffering for, and they abound in proportion to our tribulations for His ſake.

CLONMEL, 9th month, 1789—I am truly glad thou ſtandeſt ſo dedicated to pour water on the hands of this ſweet-ſpirited friend; believing ſuch a diſpoſition, conceived in the integrity of the heart, is often acceptable to, and bleſſed by, the good Spirit which renews the hope of the humble, and revives the minds of the contrite ones. Let not the uſual diſcouragements of theſe little ſurrenders, ſo prevent thee from following on to the full performance, as to rob thee of the reward of enriching peace, and the increaſe of thy experience in the work whereinto thou art, beyond all doubt to my mind, rightly introduced. Having put thy hand to the plough, it is not now a day for thee to look back. "Remember Lot's wife," has often been an inſtructive caution, and leſſon of peculiar inſtruction to my mind, when in danger of giving up my ſpiritual travail, and rather than diſtinguiſh myſelf from thoſe to whom my ſteppings appeared fooliſhneſs, tempted in the bitterneſs of my ſpirit, to ſay, "I will ſpeak no more in thy name." The old heavens and the old earth will (I truſt) yield thee no more of their forbidden delights; and therefore, how unwiſe would it be, through an imperfect obedience, to deprive thy tribulated ſpirit of that undefiled rejoicing, which is peculiar to the new creation of God. I mean not, by this ſolicitude reſpecting thee, to be the means of promoting an activity from under the renewed influence of pure wiſdom, or even the premature diſcloſing of openings into the undoubted myſteries of the kingdom; for it is a great

but neceſſary attainment, to know how to keep the Lord's ſecrets, and when to reveal them. But a truly reſigned and humble ſtate of mind is a continual ſacrifice, and will produce the fruit of the Spirit; ſo that I wiſh for thee and myſelf, that this root of the matter may be found in us; then, as ſteady and uniform travellers, we ſhall gain ground in the new and living way; and leaving the things that are behind, ſhall reach forth to thoſe that are before, having our eye ſingle unto Jeſus, who alſo took up the croſs and deſpiſed the ſhame.

CLONMEL, 10th month, 1789—I feel myſelf nearly intereſted in thine and thy wife's welfare, and am pleaſed with every renewed capacity to ſympathize with you in ſpirit, knowing, that if you dwell in that faith which overcomes the world, you muſt often experience trials of it, and, for its refinement, be baptized into a ſenſe of your own weakneſs; perhaps ſo much ſo, as to acknowledge, with the holy Apoſtle, that we have the ſentence of death in ourſelves, that we ſhould not truſt in ourſelves, "But in God who raiſeth the dead." If this is your exerciſe, be encouraged to faithfulneſs herein. There are many who willingly cry, hoſanna to him who cometh in the name of the Lord, but who are not bound enough in heart to the pure ſeed of divine light, to watch and to ſuffer with it, at a time when there is no form nor comelineſs in it; and when it ſeems no otherwiſe to operate in the ſoul than by making the creature abhor itſelf. Theſe take not that root in religion, and have not that holy com-

munion or fellowſhip with the Father and with the Son, which qualifies the watchful Chriſtian ſoul undoubtedly to know when good cometh; to rejoice in themſelves, and not in another; yea, and to bear teſtimony, in the quickening virtue of truth, that the Lord is riſen. I greatly deſire thy preſervation, dear friend, believing that thou art deſigned for an inſtrument in the Lord's hands, to carry on his work, his great and marvellous work, amongſt a benighted and rebellious people, and to be the means, in the little ſociety thou art joined to, of drawing them, by thy example as well as precept, from the "Lo! here is Chriſt, and lo! he is there," to the kingdom of heaven in themſelves; and of inſtructing them in patient waiting for its coming. This being a part of thy office, I know thou muſt endure much hardneſs, and meet with perſecution in thyſelf, and in others; becauſe the enemy of all good will transform himſelf as into an angel of light, and try to beguile both the ſimple, and thoſe who are meaſurably inſtructed in the kingdom: but take for thy example a faithful ſervant * of Jeſus Chriſt, who fled as the dove to the window of the ark, and ſtood ſtill in that watch.—Then wilt thou be rewarded with the fulneſs of joy, at the coming of thy Lord, without whom thou canſt do nothing; ſtrength will be given thee faithfully to bear thoſe Chriſtian teſtimonies, in which thou haſt moſt ſurely believed, and alſo to ſuffer for them, if

* See William Leddra's epiſtle in Piety Promoted.

it be the Maſter's will. Then will the light in thee be more and more uſeful in the houſe; and the weightineſs and reverence of thy ſpirit, excite the beloved youth alſo to purchaſe the field where the pearl lies. May I be thy companion in theſe exerciſes! My attainment in religious knowledge is ſmall; and without frequent baptiſms of ſpirit, and watchings unto prayer, I find even that little might ſoon be taken away. Let me have thy prayers and the ſympathy of thy ſpirit, when ever the pure light teaches thee ſo to do. It is a comfort to us to feel thee, and ſome others of your little flock, in the precious covenant of love and life, wherein we deſire to be remembered by you and by them.

CLONMEL, 10th month, 1789 — Thy peaceful return is matter of joy to me. I wonder not at it, becauſe thou waſt ſtrengthened to humble thyſelf as a little child; and therefore, on the wings of faith and love, art thou exalted to behold and aſpire after the hope of thy calling, and even to rejoice in the renewed proſpect of the land which is very far off. Ah! how often our ſpiritual eye wants purging and re-anointing, in order to ſee theſe things, and in our meaſure, to "Behold the King in his beauty;" and even when it is ſo prepared, wiſdom, infinite wiſdom, preſents it at times with objects more conducive to the eſtabliſhment of the mind upon the Rock alone, by leaving it ſo deſtitute of ſenſible enjoyment, that it loaths itſelf, feelingly cries out, "Without thee I can do nothing," and panteth, like the hart after the water brooks, for Shiloh, the river of life. Here

(in another metaphor) is Chriſt the Rock found, whereon, a truly religious wearineſs (not impatience) of this world, and the things thereof, tend to build, ſtabliſh, and ſtrengthen us. We are but ſojourners here; let us then, with becoming earneſtneſs of ſpirit, invariably ſeek a city which hath foundations, the very knowledge of whoſe Builder and Maker is life eternal. Thou art right, my dear friend, in believing me to be in a tried low ſtate of mind, though thou art the firſt that ſeems to know any thing of it. I mourn over myſelf, not knowing why it is ſo with me. As to opening my mouth in our meetings, it ſeems as far from me as if I had never known ſuch a concern. A painful gloomy exerciſe, or a wandering imagination, is what I have principally to travail through; and yet, having been acquainted with a ſituation of mind much more deſtitute than this, I dare not but conſider the inviſible ſupport my ſoul is bleſſed with, as an object of reverent gratitude.—Well might David, who knew the various diſpenſations of the Lord, pray that His holy ſpirit might not be taken from him, at the ſame time that he craved the reſtoration of the joys of His ſalvation. But let our allotment be what it may, there is ſome attention to be paid to that precept of the goſpel, "to waſh and to anoint, rather than to appear to men to faſt." My ſituation in this large family, where many have their own exerciſes to paſs through, calls upon me for the practice of every Chriſtian virtue which I have, through unmerited mercy, been taught in the ſchool of Chriſt; and much complaint,

or converſation about our inward ſtate, unleſs truth open the way for it (which I truſt is now the caſe,) rather decreaſes than increaſes our ſtrength. We have a friend, bleſſed be the great and ever worthy name, that ſticks cloſer than any brother; may we then cleave to Him with full purpoſe of heart! He can renew our reſignation, and abundantly prepare us to ſay, "Not my will, but Thine be done."

CLONMEL, 11th month, 1789.—I am, through infinite kindneſs, convinced that the immortality of the ſoul is manifeſt in the ſpiritual communion which, according to our meaſures, we experience in theſe mortal bodies, independent of every medium originating in the invention of man; and though a very defective purity occaſions with me a very defective enjoyment of it, yet I feel at times a holy reſolution to hold faſt that which I have of the unſpeakable gift of faith, and to accept it as an earneſt of the inheritance; until, by greater degrees of light, love, and life, the redemption of the purchaſed poſſeſſion is obtained. That thou art my companion herein, and in hidden conflict for this glorious prize, I ſeem aſſured beyond a doubt; and greatly deſire that the preſent diſpenſation of unerring Wiſdom may, in proportion to the depths of ſorrow which thou haſt experienced, lead thee up, on conſecrated ground, to this dignified attainment. Ah, my friend, theſe are humble aſcendings, becauſe they are the conſequence of deſcending: but they are ſafe; therefore fear not, O daughter of Zion; lo "I am with thee, ſaith the Lord; be not diſmayed, I am thy

God; I will ſtrengthen thee, I will help thee, yea, I will uphold thee with the right hand of my righteouſneſs."

CLONMEL, 11th month, 1789—Theſe are low trying times with us, and particularly to my mind, feeling myſelf often as one that has abundant need to go down again to the potter's houſe; and, through divine favour, ſtrength is at times afforded to deſcend in ſpirit to where a right and true ſenſe of myſelf, and the purity of the cauſe I am ſometimes engaged to advocate, is obtained. We often have need of the prayers, and ſympathy of each others ſpirits; and oh! that we may be kept in that faith which gives the victory, ſo as to wreſtle effectually for the renewed ſupplies of the Spirit, that none of the diſcouragements of our day may prevail againſt us. I know thou haſt thy ſecret provings; but fear not, "Greater is He that is in thee, than he that is in the world." We have champions in this land, who ſeem to defy little David's ſimplicity; but if thoſe who go forth againſt ſuch in your parts, as well as here, do it in the name of the Lord God of the armies of Iſrael, and with thoſe weapons which He approves, victory will finally be on their ſide.

CLONMEL, 11th month, 1789—I have long ſeen it neceſſary to watch my own heart, leſt while I nouriſhed an approved Chriſtian ſympathy with my fellow pilgrims, and manifeſted it in the line of apprehended duty, I ſhould alſo draw their attention and affections to myſelf, and thereby wound the pure life by ſtrengthening the root of ſelf-love in both;

and inſtead of building up in the moſt holy faith, and in a ſingle dependance upon the one true and everlaſting Lawgiver, make ſuch a compoſition of nature and grace, as would keep the mind in fermentation, rather than in perfect peace; rob of His honour the Captain of our ſalvation; and prevent thoſe mighty works being done in His name which call for the ſingleneſs of the believing heart. I have beheld an evil like this in our camp, and its impediment to the growth of viſited minds to that ſtature in Chriſt, to which their peace aſſuredly called them. Do not miſtake me; I reverence the bond of Chriſtian fellowſhip, and in a ſenſe of the fellowſhip itſelf, with its ſacred conſoling unction, my ſpirit has often been diſſolved, and fervently craved its increaſe in myſelf and others: yea, I have rejoiced in the flowings of that language, which I can now feelingly adopt to thyſelf (not from partiality ſo much as from a renewed concern for thy preſervation) "My longed for and joy, ſtand faſt in the Lord, my dearly beloved." In ſeaſons like this, we perceive where the mixture lies; the natural part (which cannot inherit the kingdom) blending with a rightly begotten exerciſe and ſympathy with each other. If our moſt amiable qualifications, and affectionate endearments, are not ſubſervient to, and ſanctified by, the refiner of hearts, they are encumbrances to the goſpel, and the ſervices of it.

CLONMEL, 12th month, 1789—Accept the expreſſions of my renewed love and ſympathy for, and with thee; the remembrance of thee is precious to my heart,

becauſe I comfortably feel thee to be a fellow traveller towards a city which hath foundations. We muſt not expect the weather, the roads, and the diſpoſition of our minds for proſecuting the journey, to be always pleaſant; but we muſt ever be careful to keep in the way; to travel when light is upon the path; and to reſt in the night. We are not to conclude every thing loſt which is out of ſight; the moſt valuable grain the earth yields, paſſes through a temporary death. We are moſt of us ſenſeleſs enough, at times, to be objects of the Apoſtle's rouſing addreſs, "Thou fool, that which thou ſoweſt is not quickened, except it die." Human nature is ſo ſubject to deception, that it can fruſtrate, by ſome pollution or other, almoſt every diſpenſation, but death: therefore, be thou faithful unto that, remembering the conſequent promiſe; "Thou ſhalt receive a crown of life."

CLONMEL, 12th month, 1789—I aſſure thee my heart feels for thee a cordiality, which at times does myſelf good: for in loving thoſe who love the truth, (as I believe thou doſt) we unite ourſelves to a chain, the end of which, however remote from the perfection of divine life, happily connects us with all the living, in ſeeking after thoſe things which excel in purity and duration. One comfort that attends thoſe who are ſimply, and ſingly preſſing after the hope of their calling is, that they are not bound to tell all they feel, neither with reſpect to themſelves, nor others; it is not eſſential that they ſhould ſeek eminence, even in the religious world. They are happily ſpared the trouble of ſuch vain objects, and

find that, in ſolitude of ſpirit, the Beloved of ſouls ſpeaks moſt comfortably to them, and enriches them with moſt ſpiritual bleſſings, which he cauſes them to enjoy in heavenly places. Oh, how often I covet for myſelf and my friends, that we may keep ſacred, to theſe "heavenly places," the gifts of the ſpirit? Nature is apt to feed upon them, to baſk itſelf in their influence, and congratulate itſelf in the poſſeſſion of ſuch treaſure; when alas! the gold, the precious gold, this way becomes dim, and is often unwiſely tinſeled over by the unſanctified affection of the creature. I wiſh, that thou and I may poſſeſs that love or charity which boaſteth not itſelf, nor is ſoon extinguiſhed by the changeableneſs ever to be found in the face of periſhing things; but may cheriſh in ourſelves the root from whence every Chriſtian virtue ſprings. Then we may have rejoicing in ourſelves, rather than in another, and our mental ſalutations herein be more frequent than our expreſſions of them. Thy account of dear ——— is comfortable, ſhe is a truly valuable woman, and will I hope, more and more, ſhew herſelf to be what ſhe is. Obſcurity is not always granted to thoſe who moſt ſeek it: it is ſometimes a favourable climate for the fruits of humiliation's valley; but theſe are in wiſdom, and for the good of mankind, often expoſed for thoſe that *thirſt*, and have nothing wherewith to buy.

CLONMEL, 12th month, 1789—A week or two after our return from Dublin, A. S. departed this life. We hear ſhe had ſore conflict of mind for ſome

days, greatly fearing her future welfare: ſo pure did that kingdom appear, when her admired livelineſs, and faculty of pleaſing ceaſed; when pleaſant pictures of ſpiritual things were torn to pieces, and the day that burns as an oven came upon them. But this heavineſs of ſpirit was a merciful diſpenſation; the chaſtiſement yielded peaceable fruit; for before ſhe finally took her leave of viſible things, ſhe had to acknowledge unfailing mercies.

CLONMEL, 12th month, 1789—I have ſeen in my ſhort life, ſo much fallacy in human wiſdom reſpecting matrimonial connections, and ſo much bleſſing ſhowered upon an attention to ſimple uncorrupted openings, which have not at firſt appeared moſt plauſible, that I ſeem to have no faith left in any direction but that which the devoted heart finds to make for peace. In concerns of this ſort, it is often very difficult for ſuch to judge, becauſe prepoſſeſſion and inclination are apt to influence our beſt feelings. Natural affection bears ſome reſemblance of ſacred impulſe; and therefore, methinks that this ſeed, though ever ſo right, muſt die in the ground before it be quickened and ſanctified. In ſhort there are few openings, for our and the general good, which have not to paſs through this temporary death, few gifts but what are deſigned to be buried in baptiſm: and I wiſh thee, if ever thou poſſeſs a female companion, to obtain her as a fruit of the new creation; ſo that thou mayſt reap thoſe ſpiritual advantages which thoſe enjoy, who, through the effectual working of the grace of God, drink together into

one ſpirit, whether in ſuffering or rejoicing; for without this experience, Zion's travellers muſt find ſuch connections to be ſecretly burdenſome and inſipid.

CLONMEL, 1ſt month, 1790—I rejoice that the Keeper of Iſrael, who ſleeps not by day, nor ſlumbers by night, hath thee under his providential care. This is a ſuſtaining perſuaſion, a hope in times of trial, which ſettles the otherwiſe toſſed mind on the conſecrated ground of pure dependance: mayſt thou never doubt it. Satan will not fail to aſſault thee, ſometimes in roaring about thy dwelling, and ſometimes, with the ſubtilty of the prince of the air, ſeeking to take poſſeſſion of all within thee, which can poſſibly incline to diſobey the commands of inſcrutable and infinite wiſdom. Remember he was a liar from the beginning; and invariably oppoſeth the exaltation of the mountain of the Lord's houſe. He prefers any hill to this; and would rather we were gathered to the heights of our own imaginations, and the ſeat of judgment, there to condemn ourſelves, and reaſon out of doors the convictions of truth, than that we ſhould die daily to the will of the creature, and ſit in reverent dependance at the feet of Him who bruiſes the ſerpent's head.

CLONMEL, 1ſt month, 1790—I want thee to be encouraged, and to put all thy confidence in the everlaſting arm. Leave, as much poſſible, things that are behind; be content with the preſent emptineſs (when it is thy portion) and neither toil nor ſpin for future ſupplies. He that clothes the lillies and the graſs of the field, is abundantly able and

ready, in his own time, to reveal his gracious providence, and miniſter, from the treaſures of wiſdom and knowledge, to his flock and family, even through the weak and fooliſh things of this world; ſo that things which are not, (minds reduced to a ſenſe of their nothingneſs) may bring to nought things which are. The Chriſtian's ſtrength conſiſts in the favour and countenance of his Captain; and the obtaining of this leads the mind into that abaſedneſs where Satan finds himſelf diſcomfited, and his head bruiſed. "He ſhall bruiſe thy heel." Little indeed is in his power, if we maintain the humility, the ſimplicity, and holy dignity of a converted ſoul. Many words are unneceſſary at preſent. The Maſter, who knows what thou canſt bear, will I doubt not give thee thy meat in due ſeaſon, waken thee morning by morning, and cauſe thine ear to hear as the learned: in all things may he inſtruct thee to diſcretion, and preſerve thee in the way whereinto he hath led thee, even that way which truly no fowl knoweth! I know, from a degree of experience, that the farther we get from a dependance upon inſtrumental conſolation, the more likely we are, with holy certainty, to diſcover (amidſt inwards conflicts) the indubitable evidence of being upon the true foundation, the ſeal of adoption, the white ſtone with the new name, &c. The very chaſtiſements which introduce the mind to this humbling knowledge, are (when paſſed by) ſweet to the new taſte, as the honey and the honeycomb.

CLONMEL, 1ſt month, 1790—I did not forget thee; but truly ſelf was at that time ſo much the

object and ſubject of my cares and exertions, that if I could but any way keep my head above water thereby, it was more than my doubting mind could at times hope for. Ah, my dear friend, I have a heart prone to rebel againſt, and live above, the pure principle of truth; and becauſe thereof, my ſpirit is at times covered with mourning as with a garment; and more eſpecially, when I conſider the greatneſs, and the holineſs of that Name, of which I venture to make mention in the congregation of the Lord's people. It is mercy, nothing ſhort of mercy, ſo marvellouſly diſplayed in the choice of veſſels for ſacred ſervices in the church. "He will have mercy on whom he will have mercy:" this truth baffles human reaſoning: and therefore, let thee and me covet an increaſe of the increaſe of God, and aſk in faith for the beſt gifts. Being afflicted with the impurity of ſtruggling nature, let us come boldly to the throne of grace, to help us in the needful time, and to ſettle our ſpirits in calm acquieſcence with, and reſignation to, the diſpenſations of infinite wiſdom; that ſo, from every temptation and tribulation, our ſouls may be reſtored, with this immortal and unadulterated ſong, "Thy will be done." If we are but as the ram's horns, through which the Shepherd of Iſrael ſpeaks at times to his people, (in concert with his inward and more deſpiſed teaching) let us be content, and ſimply ſeek an holy conformity to, and adorning of his doctrine.

CLONMEL, 2d month, 1790—It is not by might or by power, but by the ſpirit of the Lord, that His

work proſpers, or his praiſe is effected; and therefore a little one may be made "a thouſand, and a ſmall one a ſtrong nation." Under this perſuaſion, the faith is ſtrengthened in the Omnipotence of the ſmalleſt revelation of the Lord's arm in our little ſervices, and our truſt removed from the appearance of ſtrength, to ſtrength itſelf. The rich man cannot glory in his riches, nor the ſtrong man in his ſtrength, but the cauſe of glorying is found to be in the righteous government and diſpenſations of our Holy Head.

Thy letter brought you all ſo much to my mind, that it ſeemed as if I was with you, ſharing in your concerns, and feeling in part that weight of exerciſe with which dependent ſervants are introduced into their field of labour. Now perhaps I may congratulate you on the completion hereof, and participate in that humble rejoicing wherewith Ebenezers are ſet up. I fervently deſire to poſſeſs an increaſing capacity to feel with the members of the myſtical body, wherever ſcattered, or however concealed in the depths of the wilderneſs from the human eye; for I am perſuaded that, as our ſpirits are regulated by the Preſident of this church, they will, at times, be carried beyond the bounds of obſervation, to viſit the ſeed in priſon.

Clonmel, 3d month, 1790—Though my heart ſympathizes ſo nearly and tenderly with thee and thy dear wife, as that I could mingle my tears with yours, yet I dare not utter the language of commiſeration, for your late loſs of a lovely plant out

of your garden; but rather of congratulation for the bleſſed experience, that "The eternal God is your refuge, and that underneath are the everlaſting arms." Herein I rejoice, and will rejoice that ſuch unadulterated conſolation is miniſtered to the poor in ſpirit. You have a freſh opportunity, my beloved friends, by pure reſignation, to commit your ſpirits, your children, and your ſubſtance, into divine keeping. May nothing impede the progreſs and perfection of this work, this glorious work, whereby the ſong of the redeemed is learned, and qualification wrought to unite with the heavenly hoſt, in proclaiming, that "Worthy is the Lord God and the Lamb, to receive glory, honour, and power, both now and for ever." A mind centred to the ſource of inſtruction, wiſdom, and ſtrength, can receive little more by ſuch communications as theſe, than an outward and viſible ſign of that inward and ſpiritual grace, wherewith the ſoul is repleniſhed, and wherein it finds the ſubſtance of all that is truly good. It is nevertheleſs an allowable accommodation to the weakneſs of ſenſe, thus to commune; and having, in moments of drooping, been refreſhed by thy tender ſympathy and ſalutations, my heart is bound in Chriſtian affection to ſhare thy griefs, and hail thee on every renewed acceſſion to the Maſter's croſs, and participation of his crown. Oh my friend, what nailing we take, before we are bound to it! How nature oppoſes that holy experience of being led as a lamb to the ſlaughter, and as a ſheep that is dumb before its ſhearers. Hard as the work is, with God all things

are poſſible; and therefore let us watch and be ſober, adding to our faith, virtue; that when the power is revealed by which we can do all things, we being in readineſs, may advance from ſtrength to ſtrength, and finally appear before the Lord in Zion, amongſt thoſe who are fully ſanctified.

We are now returned from our quarterly meeting, where I truſt the goſpel cauſe did not go backward. We ought not to look for great things; we do not deſerve them. And I perceive that when we are moſt dipped into this ſenſe, life and immortality (being graciouſly in waiting) are the moſt ſure to be brought to light. Therefore let us be humbled under the mighty hand, that we may be thus truly exalted in due time; yea, in all our provings, let us ſink down into our own nothingneſs, and value every diſpenſation which clothes us with it; for then, methinks, we ſhall learn in every thing to give thanks.

CLONMEL, 3d month, 1790—Thou haſt, my dear friend, of late appeared to me to be preparing to ſet out, according to the ſacred counſel of the great Maſter to His diſciples, without ſcrip or purſe, or two coats, reduced to a ſimple dependance upon renewed ſupplies from the holy treaſury, and learning, in a new line of ſervice, to live by faith. Mayſt thou increaſe in the certain knowledge, that the Lord is gracious unto ſuch humble faithful walkers before him. I feel a confidence that it will be ſo, and that thy feet will grow more and more conſpicuouſly beautiful upon the mountains; becauſe they are, beyond all ſhadow of doubt, ſhod with the preparation of the

goſpel of peace; and through adorable kindneſs, waſhed for the ſervice on which thou art now ſet out: therefore gird up the loins of thy mind, and hope to the end. Do not be afraid of the gloomy exerciſes into which thy mind may often be baptized. Remember that even the great Maſter, who knew without fear or doubting that he ſhould glorify the Father, groaned in himſelf before he raiſed Lazarus from the dead. Do, I intreat thee, offer thyſelf up freely, and do not ſeek to cut thy matter ſhorter than is conſiſtent with thy peace. Look forward and not backward; for if I am not miſtaken, thy progreſs in the work whereunto thou art called, is not deſigned to be as ſlow as ſome thou mayſt eſteem thy cotemporaries; and it is as great an evil to take from the words of the prophecy of the book, as to add to them.

CLONMEL, 3d month, 1790—Your many teſtimonies of affection for us, your repeated accounts reſpecting yourſelves, and, above all, your ſteady increaſe in ſaving knowledge, of which we are perſuaded, are frequent occaſions of humble thankfulneſs to the Father of mercies, whoſe bleſſings, variouſly ſhowered upon you and us, are worthy of reverent commemoration, and grateful enquiry, what we ſhall render unto him therefor. It is little, very little, that we can do for ſo bountiful a Shepherd; nor does He, bleſſed be His name, require at our hands what He has not furniſhed us with ability to perform; but that little, let us preſent at, or caſt into, the ſecret treaſury, not doubting His compaſſionate acceptance. An

humble reſigned ſpirit is a gift which, I believe, was never refuſed at the altar. It is, whilſt preſerved, a continual offering, a ſweet ſmelling ſacrifice, the ſavour of life unto life in thoſe that believe; it is a bulwark or fortreſs, where, in times of deſertion, temptation, and tribulation, the weary ſoul finds ſhelter, and all the armour of light againſt Satan's attacks and fiery darts. Now, my beloved friends, my heart feels you as companions in the Chriſtian path; and in your exerciſes, your diſcouragements, and poverty of ſpirit, I participate; though diſtant in the outward, yet as the Apoſtle ſaid, "Preſent in ſpirit."—Be aſſured, that the ſame afflictions are meaſurably accompliſhed in every true member of the myſtical body. You have companions therein, and need not be told, that all theſe things are intended for our refinement, and increaſing uſefulneſs and ſervice in the church militant here on earth: that when this mortal ſhall put on immortality, the tribulated ſpirit may obtain an eternal reſidence, in the glorious church triumphant, where all tears are wiped away. Theſe are animating conſiderations, and prompt us to endure hardneſs like good ſoldiers of Jeſus Chriſt, and to receive with thankſgiving, every humiliation and ſpiritual baptiſm. I know, dear friend, that if thou art mercifully kept quick in underſtanding in the fear of the Lord, the weak, unconverted ſtate of many of your members will occaſion thee to go mourning on thy way, at the ſame time that thou findeſt a neceſſity to attend to that command of the great Maſter, to waſh and anoint rather than appear

unto men to faſt. This hidden exerciſe of ſpirit will eſpouſe thee more cloſely to the heavenly bridegroom, who hath the ſpirit of wiſdom and underſtanding, and who judges not after the ſight of the eye, or the hearing of the ear. I do hope, my beloved friends, that your labours will be bleſt though yourſelves think them very weak and ſmall. If our treaſure is but laid up in heaven, no matter how little our corrupt hearts are entruſted with the knowledge of it. Be not afraid of leaving the ſheep and lambs, when the good Shepherd calls to any duty. His care is better than ours, and He can ſupply all your needs, by the riches of His grace in Chriſt Jeſus our Lord.

CLONMEL, 4th month, 1790—I am comforted in finding that your hearts are knit together like David and Jonathan's, in oppoſition to every ſtratagem which Satan may uſe. As I do believe the cement is compoſed of materials acceptable to the penetrating eye of the great Preſerver of men, ſo, I truſt, you will feel your union to be a balm through the future ſteppings of Chriſtian and ſocial travel, however it may pleaſe infinite Wiſdom to diſpoſe of you, as to your outward ſettlements, or journeyings in the preſent world.—Settle it in thy heart, to expect a mixture of bitterneſs in that cup of comfort, which the great Maſter may miniſter to thee. No deadly ſorrow is in the bleſſing; but evil things, and mutable things, till our purification is complete, have a power over us which keeps our ſpirits in a ſtate of profitable groaning; and if we do but experience the fulfilling of that gracious promiſe, that "For the cryings of

the poor, and for the ſighings of the needy, he will ariſe," let us thank him, and take courage.

My beloved ———'s letter came at a time more acceptable than would be prudent for me this way to deſcribe. It renewed that precious participation of each other's exerciſes and conſolations, which I do believe originates in the Fountain of everlaſting love. I look with humble admiration at that holy hand which is leading thee about, and inſtructing thee; and my faith is ſtrong that the Lord will keep thee as the apple of his eye, and, in his own time, make all clouds of diſcouragement as the duſt of his feet. Thou knoweſt, and thou wilt more and more know, that, for the right performance of any religious ſervice, we want emptying from veſſel to veſſel; and when we conſider how many have ſuffered by an imperfect experience of this great work, we ought not to lament at any diſpenſation, or change of ſeaſons, which brings us, in the leaſt degree, nearer to that ſtate and ſtature, for which infinite kindneſs deſigns us.

London, 5th month, 1790—That meaſure of converſion which is eſſentially neceſſary, rightly to introduce us into every new line of ſervice, bears a ſtrong reſemblance to the firſt ſtep of the great apoſtle into the Chriſtian religion: a light ſhone around him; ſuch conviction ſeized his ſoul, that whilſt he aſked, "Who art thou," he called him Lord; he conſulted not with fleſh and blood: happy reſignation! which however, did not keep him out of *the ſtreet called Strait*, neither for a time were his eyes ſuffered to be

opened.—We have each our peculiar exerciſes, as we have each our peculiar infirmities; all which, through ſanctification and purification of heart, may help us forward to a final ſettlement in that glorious city, whoſe inhabitants no more ſay they are ſick. —I hope thou wilt not draw back from any opening to duty, which thou mayſt be favoured with. The right time, and our time, do not always agree; but we ought invariably to bear teſtimony to the firſt, by the ſubordination of the latter. "Wiſdom is juſtified of her children;" and therefore do not reaſon unprofitably upon thy duty.

AMSTERDAM, 7th month, 1790—It was pleaſant to be informed of thy ſafe landing in Ireland. I hope thy drooping mind has been refreſhed, not only by the ſtrengthening ſympathy of fellow-travellers, but alſo by the compoſing, and yet animating virtue of Shiloh's ſtreams, and that thou haſt been enabled to lie down beſide theſe waters which run ſoftly. Thou knoweſt that when we can get here, it is like getting home, to a joy with which no ſtranger can intermeddle. The increaſe of ſuch a capacity is what my ſoul longs for; that in this exerciſing journey before us, wherein creaturely efforts can do little for the promotion of the great cauſe, the pure ſeed may, from place to place, be at leaſt ſecretly viſited; and that whether effects may be ſeen or not, the work, in divine condeſcenſion, may be hid with the Lord.

CLONMEL, 11th month, 1790—The comfortable evidence thou mentioneſt of there being a power ſtrong in proportion to thy weakneſs, ſtrengthens my

declining faith, and encourages me to lay hold on the ſame bleſſed hope, becauſe it met the witneſs in my heart that ſays it is the truth. A confidence ſo precious is not to be caſt away; it is deſigned for an anchor to the poor veſſel, ſecretly attaching it to eternal help, when, in divine wiſdom, its courſe is reſtrained on the waters of affliction and uncertainty. Then let me ſay, caſt not away thy confidence, for therein is great recompence of reward. We are often tempted to do this; ſometimes, in the multitude of objects, forgetting the great ſource of good, and means of preſervation; and at others, looking ſo timidly and doubtfully at them, as to loſe our intereſt in both. May thou and I, watch againſt theſe and other evils; and pray, according to our meaſure of faith, that that ſpirit may preſide in us, which can rejoice in God alone, though none elſe regard it, or can own its life.

CLONMEL, ———, 1790—I cannot know that thy ſufferings and temptations are ſo deep, without feeling an affectionate, ſiſterly ſolicitude about thee, at the ſame time that I perceive with joy thy ſteppings are in the footſteps of the flock. But with the greateſt cordiality do I find, that thou canſt not draw thy conſolations from even the ſprings of fellow diſciples.—The well's mouth being cloſed in thyſelf, thou ſitteſt mourning at it, and every drop of water brought thee from thy neighbour's overflowings, ſerves but to augment thy lamentation; for thy thirſt cannot be ſatisfied with that, which is not the "Well in thee ſpringing up into everlaſting life." I am glad thou

art reſolved to be patient; if thou holdeſt thy integrity herein, and letteſt patience have its perfect work, thou wilt find more perfection in this diſpenſation than is manifeſt at preſent, and moreover thou wilt lack nothing. Then be of good cheer, my beloved friend; believe in the fatherly care and compaſſion of Him who is the Lord Almighty; and doubt not that all His chaſtiſements are the more indelibly to fix the ſeal of adoption upon thy ſpirit; whereby thy qualifications may be ſtrengthened to cry Abba, Father! in proportion to the increaſe of thy ſervices in and for His Name. Were not the experiences of the Lord's dealings to us as individuals ſomewhat deep, there might be more danger of ſtumbling in the paths of judgment, when, for the welfare of others, we may be turned into them; and marvel not if, after this baptiſm with which thou art baptized, the Maſter, who is rich in mercy, and inſcrutable in wiſdom, call upon thee for ſome new act of dedication. Till then, fight the good fight of faith; now is thy time to prove the ſufficiency of thy ever victorious Captain. Reſolve if thou periſh, it ſhall be at His footſtool. Let not out thine ear to the accuſer of the brethren, believe him not, even reſpecting thyſelf, when he tells thee that thou art not what thy friends take thee to be. But if the Father chaſten, and draw thee from man's judgment, by ſhewing thee the fallibility thereof, cleave to him as to thy beſt friend. Experience will convince thee, that whoever ſtand through the ſtorms attendant on their pilgrimage for the honour of the great Name, muſt

learn to paſs through good report, as well as evil report, with an equal neglect of it as ſuch; for the weapons of their warfare being ſpiritual, they muſt not fail to apply them to the ſpiritual wickedneſs in the high, but ſecret places of their own hearts. Self is apt to feed upon the manifeſt unity of our friends, and to draw our attention from the pure and ſtrengthening virtue which ſupplieth every joint of the myſtical body; rendering us leſs capable, than we otherwiſe ſhould be, of eating that bread which the world knows not of.

CLONMEL, ——————I have a comfortable hope reſpecting thy proſperity and preſervation, and already rejoice in the ſymptoms thereof. That one eſpecially, of the paſſing away of the old heavens and the old earth, is ſo favourable, that I truſt thou wilt fully reſign thyſelf thereto: that ſo they may be remembered no more, nor come into, to way-lay, thy mind in any of its preparations for goſpel ſervice. Yes, my heart can feel with thee, in thy frequent incapacity to rejoice in even the pureſt friendſhip, or to ſupport it by the effuſions of natural affection. Oh that all whoſe hearts and tongues have been animated with the live coal from the ſacred Altar, had fully paſſed through diſpenſations of this ſort! Methinks the prieſthood, and other living members in the church, would be more burning and ſhining lights, have more true Chriſtian ſympathy for each other, and oftener meet one another in the field of ſpiritual exerciſe; or, in other words, enjoy the true communion of ſaints. We miſs many of the excellent promiſes

of the goſpel, for want of coming to, and dwelling in, that humbled ſituation of mind to which they belong. How many ſit in judgment, who never ſufficiently, by virtue of the meekneſs of their ſpirits, were guided in the midſt of its paths! How often do we hear attempts to ſing the praiſe of Zion's King, by thoſe whoſe general conduct bears no teſtimony to a fervent travail of their ſpirits after deliverance from the enemies of their own houſes, and who conſequently cannot ſtand upon its banks. Though I often fear it is the caſe, I dread to ſettle down, (becauſe it ſometimes appears to be my duty to ſhew unto others their tranſgreſſions) as if the work were done at home, and my ſoul's adverſary overcome; when, peradventure, his force is redoubled, and his artifice herein more than ever effectual. "Watch and pray," ſweetly occurs to my mind, and for this good end, "That ye enter not into temptation;" that the veſſel may be preſerved in ſanctification and honour, and that the immortal birth may have its habitation in a purified temple. Then may the new heavens, the new earth, and the holy mountain, in times of refreſhing, break forth into ſinging; becauſe the Lord comforts his people, and hath mercy upon his afflicted.

FINIS.

MVSEVM
BRITAN
NICVM